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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

THE EASTER BELL BEYOND THE BAR.

Rev. Edward A. Rand.

I heard a bell at Easter ring,

When out at sea!

The night was wild, and in my soul
What mystery!

The mystery of pain and loss,

Each bitter tear;

The midnight storm drove through my soul
Its waves of fear.

A lull — there rang that bell again

Beyond the bar!

And by that sound I steered as by
The Polar Star.

At morn across my bark in port

Soft winds did blow

That said, "Without the storm, God's rest
No soul can know."

Watertown, Mass.

The Outlook.

Unless the Supreme Court of New York shall pronounce the rapid transit scheme for our metropolitan city unconstitutional — and no such decision is expected — subterranean excavations will shortly be undertaken. The president of the commission estimates that when the work is done, express trains, electrically run and lighted, will cover the distance between City Hall and 125th Street in fifteen minutes, and between City Hall and the Grand Central Depot in six minutes. For such a saving of time and dollars the proposed expenditure of \$50,000,000 will not in the long run be regarded as excessive.

Mr. Edison has abandoned for the present his experiments in radiography — in picture-making with the X-rays — and is devoting his attention to the study of methods whereby he can see through opaque objects by means of these rays. He finds that by coating paper with crystals of tungstate of calcium he has the spectacles which he needs — powerful enough, in connection with the rays, to enable one to see through a human arm, or eight inches of solid wood — and he is perfecting for surgeons' use a portable instrument which he calls a "fluoroscope." By its aid an operator can see distinctly the injury — fracture, bullet, or otherwise — and avoid unnecessary probing or cutting.

With these magnificent structures in the city of Washington, the Monument, the State, Army and Navy Departments building, and the Congressional Library, together with others less stately but equally well known — the Medical Museum and Library, the Potomac Aqueduct, the Garfield statue and pedestal — the name of the late Gen. T. L. Casey, ex-Chief of Engineers, U. S. A., who died last week, will be associated for years to come. His war services and supervision of fortification construction at New York and elsewhere may be forgotten, but the remarkable skill and executive ability which he displayed as superintending engineer of public buildings and grounds in the District of Columbia, both before and after his retirement as an army officer, will have enduring and praiseworthy memorials.

By the death of Gen. Hippolyte, Hayti has lost a ruler who had sufficient energy to hold the Black Republic under control, to kill or banish all rivals, and to maintain a semblance of peace. Since his successful revolt

against Legitime in 1889 and seizure of the presidency, he has repeatedly quelled uprisings against his authority and conspiracies that aimed at his life. His success apparently softened his natural implacability of temper, for not long ago he forgave his old enemy Legitime, invited him to return to Hayti (from Jamaica where he and Manigat and other exiles had found a home), and even requested the Chamber to vote him a pension as an ex-president of the Republic. It will be remembered against Hippolyte that he did not keep faith with this country in his promise to cede the Mole St. Nicolas as a coaling station for our naval vessels.

The conference on the Cuban resolutions cleverly prevented any further debate in the Senate, or retrocession from the stand taken by that body in declaring that in the opinion of Congress a condition of public war exists in Cuba, that the so-called insurgents should be recognized as belligerents, and that the friendly offices of this Government should be directed towards securing from Spain the recognition of Cuban independence, by adopting these same resolutions. Congressman Hitt will secure the favorable action of the House upon them as soon as may be convenient. Unfortunately the spirit of antagonism which has been aroused in the Senate will greatly weaken the force of the resolutions which, after all, are merely an expression of opinion and require no executive action.

Mr. Nicola Tesla, the electrician, is confident that ere long news will be transmitted round the world by electric waves without wires. His theory is that, the earth being a conductor, an electrical disturbance at any point would so change the electrical equilibrium that the wave would be felt at all points on the earth's surface and might be recorded on properly constructed instruments. This would place "every city on the earth on an immense ticker circuit, and a message sent from New York would be in England, Africa and Australia in an instant!" — so he says. On the same principle of electrical-wave propagation through the atmosphere and ether, he believes it to be possible to attract the attention of dwellers in neighboring planets, if such beings exist.

The Naval bill, as it passed the House, contains an appropriation for four new battle-ships and fifteen torpedo-boats. The bill provides that only \$500,000 shall be expended during the next fiscal year on each of the battle-ships, and the total cost of each is not to exceed \$3,750,000. The torpedo-boats, five of them, are to cost \$175,000 each, and the other ten \$80,000 each. The appropriation available for these is also partial — \$1,250,000 for the year ending July 1, 1897. The Senate will probably be inclined to increase rather than diminish the proposed number of new vessels, but the condition of the Treasury will be urged as a reason for enacting the bill as it stands. If Congress will also pass the measure authorizing additional enlistments to man our new ships, the Navy will be well cared for.

Affairs in Cuba.

The steamship "Bermuda" cleared from New York ostensibly for Vera Cruz on March 15. There was every reason to suppose that she was destined for Cuba, and that she carried arms and ammunition much needed by the patriots in that island. As no "armed expedition" sailed with her, she violated no law and could not be detained. It was reported, however, that General Garcia and a party of Cubans, who tried to sail on this same steamer Feb. 24 and were arrested but released on bail, boarded her at some point on our coast. Two Havana dispatches (one of them sent to Madrid) stated that the "Bermuda" had evaded our revenue cutters and the vigilance of the Spanish cruisers and had landed her party and freight. If this prove true, the

Cuban cause will be greatly re-enforced. Thus far Gen. Weyler has struck no decided blow, and has made no real progress, apparently, in subjugating the island. The nearness of the rainy season, during which military operations must be suspended, makes it sure that for some months the Cubans will gain ground rather than lose it. The coming summer will prove as disastrous to the Spanish troops as did the last, when the ratio of losses by yellow fever and other diseases to those caused by warfare was eight to one.

Curfew Revived.

The "curfew ordinance," introduced about eighteen months ago in a Minnesota town, has been quite generally adopted by smaller towns and municipalities west of the Mississippi; and even some of the larger cities, like Omaha, are considering it. It is intended to regulate the habits and morals of young persons — eighteen years of age being the limit in some cases, down to fifteen in others — by keeping them off the streets at night, the hour being determined by the community — rarely later than 9, or earlier than 7.30. The signal is rung by the fire or church bell. Any youth found on the street after "curfew," unattended by a lawful guardian, is conducted home by the police, and for a second offence is liable to fine or imprisonment. The ordinance is not inflexible always; provision is generally made for extension of time by the authorities in case of excursions or entertainments; and in some cases the restriction applies only to the business section of a city. It has been demonstrated that the ordinance is effective in controlling or breaking up the hoodlum element in a town, and aids parents in keeping unruly children under home supervision. The idea is coming East. It was recently discussed in the New York Legislature.

The Greater New York Bill.

It has been passed by the Legislature. It will doubtless secure the Governor's approval, for it accords with his recommendations. If vetoed by the Mayor of New York, or of Brooklyn, or of Long Island City, the bill will be promptly passed again. It seems certain, therefore, that the consolidation will go into effect, and that on the first day of January, 1898, the city of New York will include, with the present city, Brooklyn, Long Island City, all of Richmond County (Staten Island), Newtown, Flushing, Jamaica, and part of Hempstead, and will contain a population of 3,195,050 souls. It is obviously important that before this union takes place a charter shall be drawn up for the government of this large municipality, and the bill makes provision for this. The Commission will consist of Mr. Andrew H. Green, the State engineer and surveyor, the Mayors of New York, Brooklyn and Long Island City, and nine other members to be appointed by the Governor with the advice and consent of the Senate, and to be residents within the territory contemplated by the bill. They are to report to the Legislature on or before February 1, 1897, and to provide in their report for the election of a mayor during that year. The proposed consolidation, as is well known, has encountered a great deal of opposition, but its promoters are sanguine now of success.

In South Africa.

It has been officially denied that England has acquired by purchase from the Portuguese Delagoa Bay in East Africa, with the triangle of land of which it is the apex, up to the Limpopo River. Unquestionably England would gladly acquire it if she dared to, for its possession would not only be highly valuable as an adjunct to her territory and for commercial reasons, but it would be still more valuable strategically, since it would thoroughly hem in the Transvaal and not only prevent its only chance for expansion, but deprive it of the possibility of an outlet seaward — thus hastening

the absorption of that Republic. It is evident that Germany has blocked this scheme, and that, while friendly to English advances in the north, she will permit no interference with the Boers in their heroic efforts to preserve their freedom of action and the integrity of their territory. That President Kruger regards British negotiations for Delagoa Bay as unfriendly, is evident from the fact that he has formed an alliance with the Orange Free State, and is not ready yet to accept Mr. Chamberlain's invitation to visit England and talk over South African affairs. Precisely what caused the Matabele uprising is not yet known. The people number only 150,000, women included, and the outbreak will speedily be quelled. Probably Dr. Jameson's absence has something to do with it. His administration was firm, just and wise, and the chiefs gladly submitted to his dictation.

The Nile Campaign.

That England feels sufficiently secure in her new alliances to brave the resentment, or even the open hostility, of France and Russia was made evident last week by her audacious demand that Egypt should help foot the bills for the movement against the Sudan. In accordance with this demand a majority of the members of the Egyptian Public Debt Commission voted to advance £500,000 out of the Reserve Fund towards defraying the expenses of the Dongola expedition. The French and Russian members of the Commission protested, of course, against this action, and emphasized their disapproval by withdrawing from the meeting. They must have realised, however, their impotence, for if the Triple Alliance has been able to hold their governments in check, much more will it be able to do so now that England has practically consented to make the Dreibund a Vierbund. So far as Italy is concerned the alliance with England has been openly avowed in the Senate, and it was announced that the Italian government would restore Kassala to the equatorial province after the Derwishes are conquered, if England should desire it. Turkey, incited by Russia probably, has put in a tardy remonstrance because she was not consulted before action was determined upon, and because the Khedive did not notify the Porte of the proposed campaign; her feeble appeals to the Powers to regulate the position of Egypt will be brushed aside.

The Income Tax in France.

Since the Bourgeois ministry came into power, it has been generally understood that the most serious test of its stability would be made when, in fulfillment of a promise made to its Socialist supporters, it should attempt to legislate an income tax. The test was made last week. Though the vote was close, and the bill was remanded to the Budget committee for revision of details, the Government is pleased because the principle has been definitely accepted. The essential feature of the measure as it now stands is the transfer of taxation from the many to the few. It proposes to abolish the house tax, which will relieve five and a half millions of present tax-payers; it plans to reduce the taxes paid by a million more; and it imposes upon the remaining half million, by a tax on their incomes, the burden not only of providing for the tremendous deficit caused by these exemptions and reductions, but also of paying \$1,200,000 more than the Treasury now receives. Though thus burdened, they are not to be allowed extra parliamentary representation, as is the case in Prussia, where three or four persons who pay one-third of the entire income tax are permitted in consequence to name as many electors as thousands in a lower class are privileged to name. Further, the system proposed is a complicated one. For instance, a man with a \$15,000 income is expected to pay 5 per cent. on \$5,000, 4 per cent. on \$6,000, 3 per cent. on \$7,000, 2 per cent. on \$8,000, 1 per cent. on \$9,000, the remaining \$6,000 being free from taxation. If M. Bourgeois succeeds in carrying through a scheme so radical in its changes and so complicated in its details as this, his tenure of office will not be easily disturbed.

LIFE.

Rev. Louise S. Baker.

Life and light are reigning over all the world,
with joy and cheer;
They have touched the vital forces of the
earth,
Which will break into rare beauty in the sun-
shine bright and clear,
And the rapture of the violets' new birth.

Lo! the trees which stood like etchings
'gainst the cold and wintry sky,
The Dan of outline, are now tipped in roseate
hue,
Where the prophet-buds are glowing with a
message from on high,
And the story of the spring-time ever new.

"Let the miracle of nature be repeated in
man's life!"
Sing the sons of God, in chorus full and
strong;
While the resurrection glory fills the world
and drowns its strife,
In majestic, moving strains of hallowed
song.

Even those who, weak or aged, are now facing
toward the west,
Feel this thrill of life immortal in the air,
As it wafts a holy anthem from the choir of
the blest
On the breath of heavenly gardens sweet
and fair.

May our hearts be like the lilies in these
happy Easter days,
With their snowy, fragrant petals, sweet
and pure;
Let us lift them to the radiance which is shed
from Love's warm rays,
Wherein faith and hope forever shall endure.

Nantucket, Mass.

EASTER TRUTHS.

Olive E. Dana.

IT is the twofold ministry of the Chris-
tian year to bring the revelation of the
Christ home to us by the very media through
which it came at first, and to give to the
deepening experiences of our lives an ever-
unfolding interpretation. It bids us join, in
our apprehension, what Christ did and was
with what He does and is, that He may be
both real and near. It redeems the present
from confusion and shallowness and the
past from vague remoteness, giving purpose
and coherence to the one and its own
authority and significance to the other.

"The knowledge of the historic Christ,"
it is suggestively said, "is the soil out of
which the mystery of the divine indwelling
grows. When in the Christ of history the
Christ of the inner life is discovered, when
the One already found in the heart is found
in the Word, when men have learned to call
Him by the name of Christ, when they have
come into conscious relation and personal
acquaintanceship with Him, He is more to
them than He ever was before."

There are truths which come in through
the door of the Incarnation which could
have no other entrance; truths which every
year of these that we name "the years of
our Lord" more abundantly confirms and
interprets—truths, too, for which all our
lives are waiting. There are Lenten truths
of which every soul that has come to the
consciousness of itself owns its need. There
are the truths of the Crucifixion, which
none may fully interpret or fathom, yet
the mystery of whose meaning must be
pressed close upon the lives of men, both
in their far-off echoings of its consecration
and their rapt perception of the fullness of
the love it declares. And so Easter comes,
confirming all that these have uttered, and
interpreting them; and bringing, beside,
its own revelations—visions which all
hearts crave. Life is the gift that Easter
brings, and its truths have not only to do
with life, but, like it, are all-inclusive. It
is like a great treasury from which is drawn
one possession after another, and yet wealth
untold awaits the taking.

It is on Easter Day that we are bidden to
see the continuity of life in both its lesser
and its larger senses. It is so constant a
dread and so deep a longing that are an-
swered here!—and satisfied now because
He came back again, "with His whole
deity and humanity, to appease the hunger
thereof." Looking at the risen Christ we
can believe that death is but the parenthe-
sis, not the end of the sentence. He carries
the strands of life and love and supreme
endeavor through the grave in His hands,
and shows them to us, still the instruments
of perfect and most human use, and the
components of the purpose of God.

Every worthy task and aim and occupa-
tion and happiness take on new dignity and
significance. Easter gives them a sacred-
ness which has a vital joy in it. Christ put
earth between His eternities—for the ful-
fillment of His own purpose and the joy of
our redemption. God does not put earth

first with us to make us ashamed, or absent-
minded, or afraid; nor that heaven may be
brighter by contrast. And He would not bid
us begin the eternal life with the relations
and environments of this world as tools and
material were it not transcendently possible.
Easter gives us our duties, our joys, our
hopes, and bids us wait their consumma-
tions.

Easter gives us our loves. Not even
Christmas so confirms them. It is the hu-
man tenderness through which the light of
His divinity glows after as before the Resur-
rection that goes far to make the risen
Christ real to us. And it confirms, too,
that which we have often great need
should be strengthened in us—our
trust in the continuance of the very loves
we cherish now, unbroken and unaltered.
It is the most instinctive of longings that
Whittier voices when he prays to—

"Find myself by hands familiar beckoned
Unto my fitting place."

And it is the very heart and glory of the
resurrection life that it keeps, we may be-
lieve, our own still our own, our loves un-
weakened, their very possibilities un-
dimmed, as safe and as unaltered as the
flower within the seed. Past every shut
door Christ comes, and His benediction is
indeed of "Peace," because what He takes
He keeps. "If it were not so, I would
have told you."

Easter shows us, beyond a peradventure,
what things will last. It bids us take up our
work with hopeful hearts, to have content
in our tasks, to be of good courage; to love,
and to do love's behest. The Easter mes-
sage should be one of hope and liberty. It
ought to assure us of the great and certain-
ly triumphant warfare in which our own
struggle, if loyal and single-hearted and de-
termined, has its own place; of the glad
and sacred work of which the hidden en-
deavor, by its very likeness, is a part; of
the room, too, which eternity holds for the
completion of unfinished tasks and the
consummation of all that is long unreal-
ized.

But Easter shows us, too, what things do
not endure, with which we have no good
reason to be overmuch concerned; some of
which, indeed, have no right in our lives at
all. Easter throws a very searching light
upon our lives and brings some things to
view whose incongruity with its hopes is
apparent in the very recognition. What
room should there be for self-absorption,
for petty differences, for little bickerings,
for the struggle for precedence, for small
resentments, in these lives and loves that
may go through that low door of death and
come out, unchanged, into eternity? The
fire of sorrow would consume most of
them, but it were better not to leave them
for it to feed upon, nor to let the light of
Easter itself find them. "Life, life—life
and love!" is the burden of the Easter
song; and both are lifted into a warmer
light and purer atmosphere.

And there are anxieties that grow small
in its irradiance. Not that they are less
real, or to be borne less bravely, but be-
cause they have fallen into a new relation
in this perspective. Because life's task is
longer, larger, sweeter, holier than it had
seemed, its details can no longer fill the
vision nor lie in the foreground. They will
be done not less faithfully, but they will be
seen to be only minutiae after all. Immor-
tality precipitates some things that had
been held closely hitherto, just as the va-
pors do the impurities of the water. There
are elements in many seemingly lives of which
it would be as impossible to build the life
eternal as that the cloud should shape itself
of the mud beside the pool. Easter is the
fittest of times to consider what makes
life—what will last on into the eternal
years, and what must stay, of its own na-
ture, where it grew.

Easter is the day that most surely gives
us Christ. Life is not untroubled for the
happiest, nor easy for the bravest, nor plain
to the wisest of us all. Its conquests are
no holiday pageant or meaningless drill.
It does not give its sweetness with its joys,
nor yield its secret to the most attentive.
But there is a way, there is truth, there is
life, because there is One who is the Way,
and the Truth, and the Life. Easter assures
that He is an unchanging Christ; that
what He was to Peter, and to Thomas, and
to John, He is still to His disciples; that
His authority, His purposes, His revela-
tions, His love and all its tenderness en-
dure, and to us. There is no service or
obedience that He required of them which
does not constrain us; no tenderness for
them, no mindfulness of them, no revela-
tion of His love and its closeness, that we
may not claim.

And so at the heart of the Easter joy,

centre and spring of its truths, is that one
which the Apostle—claimed like no other
by the risen Lord—uttered so joyfully,
which, if any heart hold, it will keep all
the rest: "For I am persuaded that neither
death, nor life, nor things present, nor
things to come, nor angels, nor principal-
ties, nor powers, nor height, nor depth, nor
any other creature, shall be able to separate
us from the love of God, which is in Christ
Jesus our Lord."

Augusta, Me.

OUR WASHINGTON LETTER.

Rev. Hugh Johnston, D. D.

THE American University has passed out of
the region of imagination into reality, and
from the era of prospectus to the era of active
life. A bright, glorious, ideal day witnessed

An Auspicious Event

—the first sod was turned and the ground
broken for the Hall of History, the first of a
group of colleges which shall rise in connection
with one of the greatest institutions of higher
learning on this continent. The spot selected
was one of the knolls of the University site com-
manding a glorious panorama of the valley of
the Potomac, the hills of Maryland, with the
Blue Ridge range and Sugar-loaf Mountain in
the distance, while nearer shone the glittering
column of Washington Monument and the
white dome of the Capitol.

It does not require a great number to plant an
acorn, nor does it require a great crowd to
throw up a few shovelfuls of earth, but the cer-
emonial was such a pledge for the future, the
event was so full of promise, that a vast multi-
tude, representing every denomination and ev-
ery class of society, assembled to take part in
the proceedings. Hon. Matthew G. Emery,
treasurer, was to have presided, but his health
is delicate and he did not dare to venture out in
the crisp, chill air of March, and so the Chan-
cellor, Bishop Hurst, acted as presiding officer,
discharging the duty with his accustomed dig-
nity and grace. A great transfer wagon,
drawn by four horses, with the American flag
floating over it, served as a platform, and around
it were picturesquely grouped carriages of every
variety, and men and women standing. The
opening prayer was made by the venerable
chaplain of the Senate, Rev. Dr. Milburn, who
prayed that the "harvest garnered here from
generation to generation might be for the glory
of God and the good of mankind." The hymn,
written for the occasion by Rev. Dr. J. E. Ran-
kin, president of Howard University and au-
thor of "God be with you till we meet again,"
was called the "Living Stone," and was sung to
the tune of "My Country, 'Tis of Thee."

The Chancellor, in making his statement, said
that Washington's gift was the land purchased
—\$100,000 subscribed and paid for. The trustees
now had, including the property, about a mil-
lion dollars. He pointed to the Union breast-
works, a part of the first fort erected north of
the Potomac in 1861, and awakened great en-
thusiasm by saying that this historic mound
should be preserved in its present condition.

Postmaster General Wilson's address was one
of fine literary finish and power. He spoke of
the university as a pillar of the church and the
bulwark of a free Republic. He said we all know
what a great university can do in the work of
advancing civilization, Christianity and free-
dom. We know that civilization, Christianity
and freedom are the forces which stand as the
mainstay of progress and the elevation of men.

Dr. B. L. Whitman, president of Columbian
University, spoke also most appropriately.
Among other things he said: "It is, I suppose,
clearly understood that this is to be a university
under the auspices and control of the Methodist
denomination. It is not by chance that the dif-
ferent denominations have made provision for
intellectual development. The principle has
been too largely acted upon, whether or not it is
clearly confessed, to leave any room for doubt
that a great part of the educational machinery
of our country is to be operated by men who
have a distinctly religious purpose in their
minds. Without trenching, therefore, upon
grounds sectarian or in any way narrow, we
may refer to the noble work which this institu-
tion is destined to perform for the great denomi-
nation which stands back of it. . . . The denomi-
nation has planned wisely. Its education-
al equipment becomes more centralized and
unified; and out of it will come tremendous in-
fluence for the forwarding of the strictly relig-
ious work, in which already Methodism has
done so much."

Vice-chancellor Bailer made a brief address,
and Edward Gurney, Esq., a leading layman of
Toronto, also spoke in behalf of his friend, the
late Hon. H. A. Massey, who left a bequest of
\$50,000 to erect a building to represent Canadian
Methodism in the American University.

Then followed the work of excavation, the va-
rious speakers and representatives of churches
and societies taking a turn at the spade. In a
few weeks the corner-stone will be laid.

The Baltimore Conference

has just held its 112th session. Bishop Warren
presided with great dignity and graciousness
and won the hearts of all. Broadway Church,
Baltimore, was thronged with people daily, for
the Methodists of the "Monumental City" are
not only famous for their princely hospitality,
but take a deep interest in the proceedings of
Conference. The interest culminated in the dis-

cussion on the "Bacon resolutions," which
were three in number:—

- Resolved, 1. That we favor lay delegation in the An-
nual Conference.
2. That we favor the election of presiding elders by
the Annual Conference.
3. That we favor giving co-ordinate power to the pre-
siding elders in the cabinet.

The first resolution was carried, the other two
did not prevail. Strange how continually the
question of making the presiding eldership
elective has come up! But in every great dis-
cussion down to 1820, and then on to 1876, the
decision has been against its constitutionality.
It strikes me that the change would be anom-
alous. Out of fifteen thousand ministers ap-
pointed by the Bishops there would be six or
seven hundred appointed by the Annual Con-
ference. It would not only change the prerog-
atives of our Annual Conference, but would in-
troduce two conflicting powers in the church
—the General Conference, to which the Bishop
is responsible, and the Annual Conference, re-
sponsible only to itself. And as to the appoint-
ing power, that was from the beginning exer-
cised by Mr. Wesley, and by Boardman, Ran-
kin and Asbury in this country as his repre-
sentatives. When the American church was
organized, Wesley conferred this power upon
Asbury, and he refused to receive it except by
the unanimous vote of the brethren. The
change proposed would give a sort of double
episcopacy—one general and appointed by the
General Conference, the other diocesan and ap-
pointed by the Annual Conference.

The difficulty is the tremendous appointing
power. But this power must be lodged some-
where. Many would seem to prefer to have it
lodged in the hands of an irresponsible corpo-
ration than in the hands of a wise, godly and
consecrated overseer charged with this respon-
sibility. But here is something that is uni-
versally conceded: Of all Methodisms in the
world Methodist Episcopacy has been most
successful. In thirty years the church has
grown from a million of members, ten thousand
churches, and church property aggregating
\$34,000,000, to a membership of two and a half
millions, twenty-four thousand churches, and
church property aggregating \$125,000,000—a
growth without parallel in the annals of church
history. Surely the polity of the church has
had something to do with this amazing pros-
perity. The two great systems of Methodism
are the presbyterial and the episcopal; each is
harmoniously adjusted in all its parts, and
these radical changes would affect the organic
structure of the church. It would be not evo-
lution, but revolution; not modification, but
destruction; not episcopacy, but presidency;
and the next logical change in order would be
of name from the Methodist Episcopal Church
to the Methodist Congregational Church.

The delegates appointed to attend the General
Conference are Drs. Goucher, Lanahan, Wilson
and Edwards. Dr. Luther T. Wilson, the
presiding elder of Washington District, goes for
the first time; not so the others, notably Dr.
Lanahan, who goes for the eleventh time—in
other words, he has been attending General
Conference for forty-four years. The reserve
delegates are Drs. Naylor and Richardson; and
should the distinguished president of the
Woman's College be made a Bishop, one of
these brethren will be sure to find a place on
the floor of the Cleveland Conference.

Rev. Rodney Smith, the "gipsy evangelist,"
is now holding revival services in the Metro-
politan Church. The church is thronged evening
after evening. He has no tricks, but preaches
simply, earnestly, eloquently, and with the
power of the Holy Ghost, the Gospel of Christ.
His stay is too short for a great and abiding
movement, but he has won the hearts of all
who have heard him.

LOVE IN DESPAIR.

George Matheson, D. D.

"Then said Thomas, Let us also go, that we may die
with Him."—JOHN 11: 16.

THIS is one of the most singular phases of
faith in the whole Bible. Thomas is in
absolute despair of Christ. He has lost belief
in His power. He sees for Him nothing but the
grave. He beholds no crown upon His brow.
The vision of the kingdom has faded, and in its
room there has come the shroud. To his mind
there is nothing left for Jesus but to die. But
now comes the remarkable thing. He is will-
ing to take Jesus at the lowest. Uncrowned,
unseated, disrobed, he loves Him still. With
the hosannas hushed, and the palm-leaves with-
ered, and the crowds melted away, he loves Him
still. His love has never been so full as now
when his creed is empty. There have been men
who have surrendered themselves to a Christ
whom they believe to be King of kings and
Lord of lords; but here is a man who surren-
ders himself to a Christ whose kingdom he can-
not see, and in whose lordship he has ceased to
trust. Here is a man who has lost faith in
Easter Day and believes only in Calvary, yet to
Calvary he is willing to go. He will take the
alabaster box after it is in fragments. He will
take the manger without the star, the child
without the angels, the cross without the
crown. He will come to the Christ in the wil-
derness, though there be no seraphs to minister
to Him. He will seek the man in the garden,
though there be no heavenly host to strengthen
Him. He will break the bread of the Last Sup-
per, though there be no promise of a feast
above. He would rather have Christ with death

than all the world beside with life eternal,
"Let us also go that we may die with Him."

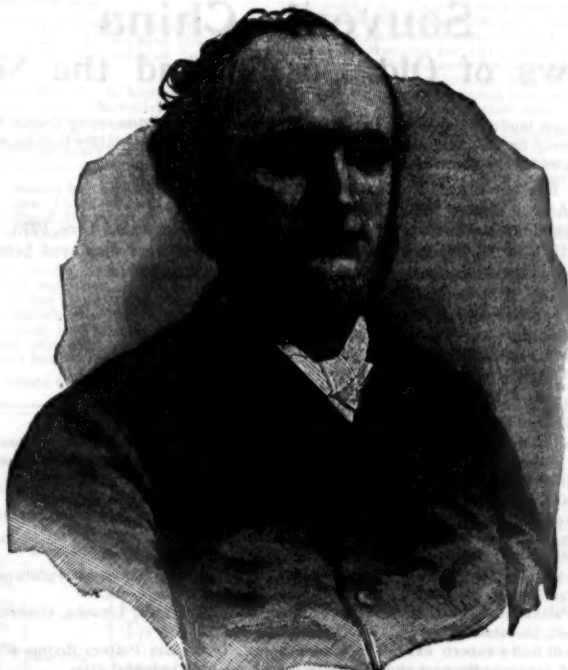
My soul, hast thou pondered this marvel of thy being? Paul says that thy hope and thy love shall abide together. Doubtless they shall. But there are moments on earth in which thy love abides alone. To thee as to Thomas there come days in which hope deserts her sister. Thou callest them bad days, skeptical days, doubting days, days in which God has forsaken thee. Yet, sure I am that they are sent by Him. Thinkest thou it is not dear to thy Father that love betimes should stand alone? Thinkest thou it is not dear to thy Father that the eye should lose sight of the crown? There are songs

of love which are songs in the night, and they are the most beautiful of all. They are the harp upon the willows, the strains by the waters of Babylon. They say: "Jesus, type of perfect beauty, I have wandered from all but Thee. I have lost the view of Thy kingdom, Thy power and Thy glory. I see no angel sitting on the gravestone; I catch no jubilant cry, 'He is not here.' But I bring my spices all the same. Hope's star may die, but it cannot rob me of my love. In the night my song shall be with Thee, O Thou beautiful! I shall love Thee for Thyself when Pilate has disrobed Thee. I shall love thee for Thyself when men have rent Thy garments. I shall love Thee for Thyself when despair has sealed a stone over Thy sepulchre. Rather than reign with Caesar, I shall die with Thee."—*Christian World* (London).



Bishop Randolph S. Foster.

Bishop Foster, who presides this year at the New England Southern Conference, though Western born, may, from his long residence in the East, be considered one of us. He is venerable for years and services in the church. He is, with one exception, our oldest Bishop. Born in 1820, he entered the Ohio Conference in 1837 when seventeen years old, and rose rapidly to the front rank in the Conference. On going to New York he commanded our best pulpits in that city. At the death of the princely John McIlintock, he was chosen president of Drew Theological Seminary, and, in the great episcopal landslide of 1872, when no less than eight Bishops were chosen, he stood third on the list. Bowman, the senior, was born in 1817, and now at the age of seventy-nine performs his full share of episcopal work. Of the eight elected at that time, four—William L. Harris, Isaac W. Wiley, Gilbert Haven and Jesse T. Peck—are dead, while the other four—Thomas Bowman, R. S. Foster, Stephen M. Merrill and Edward G. Andrews—are vigorously prosecuting their high duties. Bishops Bowman and Foster have pushed the "episcopal dead line" far out on the frontier towards the setting sun. Though Bishop Foster is three years younger than Bishop Bowman, he was elected at the same time and remains vigorous at seventy-six, performing all his episcopal duties and using his pen as though he were a man in the thirties. The problem will be, in the General Conference, how to superannuate a man more alive and active than most of the men who will have to do the voting in the case. Though born in 1820, Bishop Foster's name yet remains on the list of young men.



Bishop Charles H. Fowler.

Bishop Fowler, who presides this year at the Vermont and New Hampshire Conferences, though less known than some of the other Bishops to our people, is the Bonaparte—or, as the Indians say, the "Big Thunder"—of the Episcopacy. He is distinguished for strength and power. Though born in Canada, he was educated at the Genesee College, and joined the Rock River Conference. In Chicago he rose to the front rank as a pulpit orator. He was successively president of Northwestern University, editor of the *New York Christian Advocate*, missionary secretary, and Bishop. Though he has held the office of Bishop for twelve years, he is still in the fifties, with good prospect of life ahead. He was elected in 1884, with Bishops Mallallen and Walden. While he is much else, he is eminently a pulpit and platform man. His oratory is massive. He delights to handle the great themes of the Gospel and to meet the strongest objectors. He moves on them in force and often grinds their objections to powder. He grasps the commanding truths of the Gospel with a firm hand and holds them forth for the acceptance of the people. The impressions he makes are deep and strong; his hearers feel that they not only may, but must, believe—there is no other way. He is equally able on the platform. He has been a leading speaker in temperance lines. In the field of our benevolences he is entirely at home. He may be set down as one of the great masters of popular speech.

EASTER BELLS.

Josephine Hand.

Ring, bells, ring!

Risen is Jesus, King!

Klang upon klang from the steeples high
Pulse the great tidings through earth and sky.

Kling, klang! Klang, kling!

Ring, bells, ring!

Ring, bells, ring!

Risen is Jesus, King!

Grave hath no victory, death no sting,
Dawn of the Easter this hope doth bring.

Kling, klang! Klang, kling!

Ring, bells, ring!

Ring, bells, ring!

King of the heavens, the Morning Star,
Shining resplendent anear and far.

Kling, klang! Klang, kling!

Ring, bells, ring!

Ring, bells, ring!

Risen is Jesus, King!

Joy to the world! Easter morning breaks!

Out of death's sleep the Redeemer wakes!

Kling, klang! Klang, kling!

Ring, bells, ring!

QUIET PERSUASION.

Rev. George Alcott Phinney.

THERE are in these days of multiplied forces so many things which tend to improve our social condition, all of them so admirably succeeding, that it requires the nicety of mathematics to correctly estimate which of them is making the deepest impression on our age. We do not discriminate carefully enough in the choice of our companions, and we are, unfortunately, satisfied in keeping a good deal of company which contributes nothing to the breadth and power of our influence because of the scarcity of ideas such companions have and the sterility of their ambition. There is a force which each household can enjoy, one influence which can pour its disoletable balm upon the susceptible spirits around every hearthstone. It is the religious newspaper. Few homes feel this responsibility. While we are deeply concerned like the widow of Sarepta with increase in the cruise of oil, or like Peter on the Mount of Transfiguration with the wonders of unutterable joy, we ignore Divine Providence, we violate the instincts of human nature, in neglecting to provide the best religious literature in our homes.

The occasion of this appeal is the beautiful incident occurring the other evening in my pastoral life. The meeting had been opened. The usual effort had been made to encourage worship, arouse the emotions and thus open the soul to a proper receptivity, when one of the elect women of our sanctuary, as if moved by a special inspiration awakened by remembrances of a Christian home, with gratitude for the toll in patience, sacrifice and tears which had been expended on her education, confessed in choice language, tender pathos and gentle persuasion, the priceless value to her of the religious paper which publishes this brief article, admitting that she, now grown to womanhood, could not tell the hour when *ZION'S HERALD* was not her companion. So irresistible was her reasoning and so full of Divine unotion was it, that at the close of the service six subscribers came to her as the fruit of that humble bearing of the cross.

And why should the religious newspaper be as much a part of our domestic furnishings as other things sought to give comfort and luxury to the home?

First, because it is a silent witness for truth and righteousness. One who has ever seen it in his work can never forget the influence of a deaf and dumb person rising at an opportune time in a prayer-meeting to confess in the grandeur of an ineffable silence and with the gesture of an uplifted hand the power of the Gospel of our salvation. So is it with the religious paper. As its form lies half buried on our tables amid the good and bad stuff piled about it, it seems to defy all confinement, asserts the providential purpose of its creation, and so utters its message of expressive silence.

The second value to us is in that it stimulates religious thoughtfulness. In these days when we are so very much preoccupied, an influence which can call the soul back to Divine reflection, lead it up to its Creator until it is filled anew with reverence, and with praise and prayer trembling in holy music on the lips can bring the soul back equipped with spiritual power for the remaining toil of the day or with religious trust for the coming night, is a blessing no ordinary language can describe.

In the third place it is a perpetual refinement. And it can be all this because the men of business can feel that it no longer separates matters of civic and commercial interests from those specifically religious. All work is religious in that it involves a duty to others and to God. For the busy man it offers its condensations. To the young wife it comes to help make her more domestic. To the hunger of the soul it deals out immortal food. For the broken-hearted it has its cup of consolation.

A fourth support is found in the refreshings it affords amid the weariness of life. And this is not very difficult to prove. The religious newspaper meets on scientific grounds the physical demands made upon the overworked, exhausted brain and body of the scholars, merchants and mechanics of our time. We do not get rest by not working at all, but by doing a different kind of work. A change of environment is essential. This religious paper introduces you to new ministrations. Angels come to strengthen you. Across its rustling portal one comes to the realm of the invisible. The change brings refreshing to our languishing frame and renewed vigor to the weary mind.

In the fifth place it creates a healthy denominationalism—which is no small item in the conquest of the world to Christ. Enthusiasm is one of the greatest weapons which Paul used in the beginnings of Christian missions. Create enthusiasm, and we encourage success. Enthusiasm is born in the travail of denominational love and loyalty. Men who have had any fame in the Christian Church have had this distinctive feature. We are to cherish the hopes and heroisms of the church we serve.

As a sixth reason one might assign great worth to the connectional spirit which it fosters. Of all churches in Christendom no one surpasses Methodism in this respect. And to some of us it is the one supreme attraction which holds us to our denomination, aside from her resplendent history. The living question as to how to increase this spirit among the cities of New England may find a partial solution, at least, in making the most of an institution which will help to develop and perpetuate that spirit.

And in the seventh place it points with a mystic finger to duty and to destiny. Indeed, welcome it. Keep it. Preserve its files. Revert to it for reference. Remember it tells the story of the "Apostle and High Priest of our profession, Christ Jesus." It shows us in editorial and sermon value the law by which God has acted in sacrifice to be the law by which He expects us to live. It warns us in solemn monotonies, like bell-buoys ringing out their message on the swelling billows, of moral dangers to the soul. Faith in its messages will bring us at last to the enjoyment of our heavenly habitation.

In the last analysis, when we shall get at a true idea of the forces which have done noble service in the world's evangelization, it may be acknowledged that the religious newspaper was a tree of such great life that its very leaves were for the "healing of the nations."

Dorchester, Mass.

A SONG OF EASTER DAY.

Fair is April sunshine; strong the March wind's breath,
Calling all the little leaves from frozen sleep of death;
Precious is the fragrance that scents the locks of May;
But what is all their beauty to the blessed Easter Day?

Still art thou the fairest. When thy feet pass by
Through God's silent acres, all the seeds that lie
Waiting for His harvest, planted still and deep,
Thrill beneath thy footsteps, waken from their sleep.

Rise to joy and glory, rise to hope and love;
Rise to bloom and burgeon in fairer fields above;
Rise to lift and strengthen, with healing touch and kind,
The hearts that else were broken, the eyes that else were blind!

O come thou in the dark time, or come thou in the bright,
Thou art the chiefest treasure of all the year's delight;
Of all its best and rarest the one divinest thing,
Thou fadeless lily shining! thou crown and soul of spring.

—MARY ELIZABETH BLAKE, in *Youth's Companion*.

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Because: The materials used are the best that science can produce and are beyond question perfectly wholesome.

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CLEVELAND BAKING POWDER CO.,
DR. C. N. HOAGLAND, President. NEW YORK.

CHICAGO LETTER.

"Dearborn."

THE Methodist Social Union of this city is conspicuously active this winter in arranging and conducting meetings in the various churches for the promotion of sociability and the unification of Methodist interests. The present aim seems to be in direct contrast with that of former years when full-dress costumes and high-priced bouquets and conspicuous headlines in the newspapers were the signs of a Social Union gathering. There is very little fuss and feathers nowadays, but a more general attendance, more enthusiasm, and a general good time. I believe the new order dates from last year during the presidency of Mr. C. E. Piper, who was cordially supported by the active Methodists of the city. On Thursday evening, Feb. 27, the last meeting of the Social Union was held at Fulton St. Church on the West Side. Supper was served in the basement by the ladies of the church, and the program was given in the audience-room. There were four speakers; two answered the question, "What I would do if I were a Layman," and two others responded to "What I would do if I were a Minister." The speeches were all interesting, though much too long. Mrs. Henry Wade Rogers gave a capital address. Her remarks on the duties of the present-day minister were delightfully fresh, pointed and comprehensive. It was generally admitted to be the best speech of the evening. Mr. W. R. Payne, a Chicago lawyer, followed. His remarks were exceedingly frank, if not very wise. He began by saying: "If I were a minister and had the power, I would have every theological seminary turned into an orphan asylum. I would do away with all degrees. I would preach the plain Gospel of Jesus Christ, and would utterly discard the theology of the dark ages. You ministers," continued Mr. Payne, "are the most impracticable people in the world." The speaker seemed to think there was a very wide field for the minister to cultivate, but apparently ignored the obligations of the laymen to do anything else but look on and criticize. Bishop Merrill said, in opening, that if he were a layman he would not begin by trying to be original. This was understood as a proper rebuke for Mr. Payne. The Bishop went on to say that as a layman he would not refuse to accept as pastor a member of his own Conference; he would not choose some pastor in a neighboring Conference and then make it so disagreeable for the presiding Bishop that the latter would feel obliged to make a transfer. This was particularly pleasing to our ministers, who have frequently protested against transfers to our city churches, especially since our own members are believed to be well qualified for, and are not averse to accepting, anything the Conference has to give. Following Bishop Merrill Rev. J. M. Caldwell, D. D., pastor of the Park Avenue Church, gave a characteristic speech on the same topic.

The next meeting of the Union will be held at the First Church, Englewood, and the following subjects will be discussed: "Should there be Equal Lay and Clerical Representation in the General Conference?" "Should Women be Admitted to the General Conference as Lay Delegates?" "Should the Pastoral Time Limit be Removed?" "Should Presiding Elders be Elected by the Annual Conference?" While the laymen are struggling with these questions, it may be proper to note that a recent Epworth League gathering held in this city named the new Bishops. They are Drs. Bristol, Martin and Bolton. These recipients of episcopal honors, though taken by surprise, seem to carry themselves with becoming humility and dignity.

There was an enthusiastic meeting of the alumni of Garrett Biblical Institute held in the Y. M. C. A. rooms two weeks ago. After an informal reception in the parlors, adjournment was made to the restaurant, where luncheon was served. Rev. N. E. Simonon, of the Scandina-

vian department of the Institute, presided. Professors Little, Terry and Horswell of the faculty spoke briefly on the qualifications of the present-day preacher, and what should be the ideals of theological training. Dr. Little asked whether the theological seminary should aim to make scholars, preachers or pastors. Dr. Terry held that the scholar is born, not made, and that our modern seminaries should produce Methodist pastors and preachers. Dr. Horswell thought the scholar was both born and made. Several of the alumni responded. Rev. John O. Foster, the oldest graduate of Garrett, was present and gave a characteristic talk. Dr. N. H. Artell, pastor of the Ravenswood Church, lamented the fact that scholarly men are not heard. Rev. H. G. Leonard, of Hyde Park, thought that the theological seminary was a failure. Dr. E. A. Schell would substitute in the curriculum Biblical, for systematic, theology; he held that not more than one in ten should study Hebrew, advocated the interpretation of the English Bible, declared homiletics a failure, and plead for more definite sociological teaching. Dr. A. W. Patten, of Joliet, thought there should be more training along spiritual lines so that the students, on graduation, might be thoroughly imbued with genuine Methodist fervor. Dr. Little reviewed briefly the suggestions and criticisms made, and summed up by saying that the preacher of the twentieth century must be prepared to speak with authority. All that aids in such preparation was valuable.

The annual Report of the Chicago Home Missionary and Church Extension Society for 1895 is just out. The frontispiece is a half-tone portrait of Mr. H. N. Higginbotham, president of the Columbian Exposition, who was one of the incorporators of the society and is now a member of the board of trustees. The Report notes among the most important events of the year the transfer of the Wabash Avenue Church property, valued at \$162,000, to the society; the erection of a stone church on Parnell Avenue, with a seating capacity for 1,000 persons, on the lot valued at \$15,000 donated by Mr. and Mrs. F. R. Wilson; the securing of lots for the First Bohemian Mission; and the work among deaf mutes every Sunday afternoon in Clark St. Church, and among Italians on Clark St. New societies have been organized at Gage's Park, with 27 members; at Sixty-fifth Street and Langley Avenue, with a Sunday-school numbering 127; Joyce Mission on Cuyler Street; and a small society at Grossdale, a suburb some ten miles west of the city. Churches have been built at Norwood Park; at Augusta Street and Washenaw Avenue; at Evanston Avenue and Buckingham Place; at Woodlawn Park; at North Harvey, and at Cheltenham. The total receipts for the year, exclusive of the donation of land by Mr. Wilson and a special contribution for repairing Wabash Avenue Church, were \$20,211.46. This is considerable less than the receipts for either 1894 or 1893, though in the aggregate much more. This society has a great contract on its hands and needs all the wisdom, zeal, and grace, as well as all the money, it can command.

Several churches have been in the midst of revival since my last letter was dispatched. At Union Avenue Church 37 probationers have been received. At Pullman there were 33 conversions. At Chicago Lawn there has been a good work of grace. Centenary is reported to have received 100 persons since the opening of the Conference year, nearly a hundred of whom came in as a result of the revival meetings. Dr. Hirst, the pastor, has just returned from a short vacation which was taken as a means of recuperation from the strain of the protracted effort.

Rev. Frank Crane entered upon his pastorate at Trinity on the first Sunday in March. He has made a most excellent impression and bids fair to be a striking figure among the leading ministers of the city.

Wesley Day will be celebrated on April 28 by addresses at Central Music Hall by R. Crawford Johnson, of Belfast, Ireland, and Dr. L. T. Townsend, of Baltimore.

The Conferences.

N. E. Southern Conference.

Norwich District.

At Moodus Rev. W. C. Newell and people have been holding cottage prayer-meetings in various parts of the parish. Revival interest has been very manifest and the blessing of God has been upon the people. The attendance has been large, and it has been found necessary to run a four-horse barge to accommodate those desiring to attend. As it goes through the streets with the score of passengers singing Gospel hymns, it awakens anew the zeal of the backslidden and calls the attention of the careless to the work of the church for Christ and the world.

At Mystic Rev. L. B. Coddington on Sunday, March 15, received 2 persons to probation and 1 by certificate. At Noank, on March 8, he received 3 to probation and 2 by certificate. Since Jan. 1, 1896, there have been received in the two charges, in full membership and to probation, 86 persons. The fruits of the revival are truly abundant, and its influence will long be felt in that locality. It has been indeed a wonderful manifestation of God's saving power.

On March 8 Rev. J. I. Bartholomew, of Stafford Springs, received 3 to probation and baptized 1 person. The Epworth League arranged for Dr. Pitner, of Norwich, to give, under their auspices, March 25, his noted lecture, "Boots

and Saddles." At the late G. A. R. encampment he was elected Department Chaplain.

The year past at Thompsonville has been one of prosperity in all directions, and the people are much encouraged. The memory of Father Howson is precious here, and a "Union" has been established in his honor. Its sixth session, on March 13, was of special interest. Vocal and instrumental music, a praise service, prayer by Rev. E. L. Warnock, of the United Presbyterian Church, consecration service led by Rev. E. A. Dent, of Windsor Locks, an admirable address by Dr. J. I. Bartholomew, of Stafford Springs, district president of Epworth League, on "The Man for Tomorrow," and refreshments, all combined to give the people an enjoyable and profitable meeting.

The many friends of Dr. B. P. Raymond, president of Wesleyan University, will be interested to learn that the trustees have given him leave of absence, with salary for a year, and that he will after commencement sail with his family for Europe. He will spend his time in studying the educational systems of the various countries of Europe.

Special attention should be called in all our congregations, and especially in the chapters of the Epworth League, to the very liberal offer of ZION'S HERALD for the next six months for \$1. Our people ought to know more of our church and its workings. The session of General Conference will be of unusual interest. The Daily Advocate will not be largely taken by the laymen. ZION'S HERALD will give the desired news in better form than can be had elsewhere. If nothing but this was promised, it would still be worth while for our people, young and old, to take the paper and watch the progress of events. A thorough canvass of the church and particularly of the League should be made.

New Bedford District.

Vineyard Haven.—This chapter of the Epworth League gave a reception, March 20, to all the other island chapters at the vestry of this church. A program of vocal and instrumental music, readings and recitations, was rendered by the home chapter, followed by a collation. The extension of the electric street railway system within three years to all the towns of the island, seems now assured. The legislature has also granted the company the right to do an express business. This first grant of the kind will be watched with interest.

Fairhaven.—May Agnes Kelley, a graduate of the Detroit Training School of Education and Literature, gave an entertainment for the benefit of the church, in Phoenix Block, March 19.

Bourne.—Rev. N. C. Alger is upheld by the official board and generously commended in published resolutions. After voicing their high appreciation of him personally, they express their "admiration of his course at Buzzard's Bay on March 15, and the manly conduct exhibited under deep provocation."

Fall River, Globe Village.—A church home has been started here by the Presbyterian and Congregational churches. The combination of a house of worship with amusements, and bureau of medicine, law, etc., is attracting much attention. The first floor will be devoted to assembly purposes and the second floor to the various informational bureaus, together with card, smoking, billiard and reading-rooms. Other parts of the building will be fitted with bowling alleys and gymnasium apparatus.

Orleans.—Miss Susie Snow presented the M. E. paragon with a very nice set of dishes—120 pieces in the set. The Juniors had a soap bubble party recently, which was very successful. Mrs. Rev. G. O. Thompson and Mrs. Ezra Knowles furnished the entertainment.

Traut.—The Congregational society met with the Methodists on Sunday evening, March 22,

to listen to Rev. W. D. Wilkinson's latest illustrated lecture. It was very interesting.

Provincetown, Centre Church.—Mr. D. M. McKay has been elected superintendent. The Sunday-school treasury has in it the sum of \$102 and no bills outstanding. When Mr. E. Olin Snow, the retiring superintendent, was elected some years ago, the balance was against the treasury.

South Truro.—Rev. W. D. Wilkinson is supplying this pulpit Sunday afternoons until Conference.

Cottages City.—The Epworth League has just held a very successful birthday party. The net proceeds (\$25) will make the beginning of the piano fund. The Sunday-school concert in aid of the library netted a nice sum. Numberless requests for the repetition of the concert render compliance probable. Rev. R. E. Schuh has requested a change for another year. The present year closes very pleasantly, but the fire cases and matters incident thereto have made Mr. Schuh feel that some one not connected with them would be better adapted to the situation.

Cataumet.—At the recent neighborhood convention held in Pocasset, Rev. E. B. Gurney, pastor here, resigned the secretaryship of the convention in view of his expected transfer to some other charge at the ensuing Annual Conference.

Providence District.

Hebronville.—Rev. W. B. Heath is closing a very pleasant five years' pastorate at Hebronville and Dodgeville. March 24, the annual missionary meeting was held at Hebronville, after which a farewell reception was tendered the pastor and family. J. H. Carpenter, superintendent of the Sunday-school, in a few well-chosen words presented to Mr. and Mrs. Heath a beautiful china dinner-set on behalf of the church and Sunday-school, assuring the retiring pastor that his faithful labors had been appreciated. The recipients responded in appropriate and touching words. A social hour, with refreshments, followed. Mr. Heath has labored two full terms on this charge and is greatly beloved by the people.

East Greenwich.—Rev. J. E. Hawkins is another whom the time limit removes. His five years' pastorate has been a prosperous one for the church and a happy one for both pastor and people. The presence of the students and faculty of the academy at the services has been a great inspiration. Extensive improvements have been made in the church property, and the membership of the church has been greatly strengthened.

Arnold's Mills.—Peace and prosperity have rewarded Rev. Richard Burn on this charge. The time limit alone severs the relations of pastor and people. Spiritual and temporal prosperity prevails at the close of this delightful five years' pastorate.

Bristol.—The past year has been one of the most prosperous in the history of the church. Rev. A. W. Kingsley, the pastor, has been loyally supported by the people, and this old historic church has enjoyed a constant revival spirit. The return of the pastor for another year is unanimously desired.

Warren.—Rev. H. D. Robinson has done excellent work on this charge. Special meetings have been held, which have resulted in the quickening of the church. Evangelist E. W. Bliss labored earnestly with the people for three weeks, but evidently the young men and women of the congregation were either afraid of being persuaded to yield to God's claims, or they did not desire to seek the Lord, as they absented themselves from the meetings. The return of the pastor for another year is unanimously requested.

Phenix.—The year closes with current expenses all paid and a surplus in the treasury.

Souvenir China
Views of Old Boston and the New

We have just landed views engraved from etchings of H. R. Bixney, by Josiah Wedgwood & Sons (exclusively for us), including the following, which are appropriately inscribed at the back of each plate, under the glaze, viz.:—

The Old Feather Store, North and Ann Sts., 1680 to 1868.
Site of Adams House, 1845. Lamb Tavern, 1746.
Old South Church, Washington and Milk Sts. Tea Party met here, 1773.
Old North Church, Salem St. Paul Revere's lanterns were displayed here, 1776.
Old Boston Theatre, corner Federal and Franklin Sts., 1794.
Faneuil Hall, Cradle of Liberty; built 1742.
State Street and Old State House, 1888.
Boston Common and State House, 1836.
Old Sun Tavern, 1690 to 1895. Faneuil Hall Square.
View of Boston in 1768.
State House, Bulfinch Front, 1896.
Old State House, State Street.

The above views of old Boston, done in genuine old blue Wedgwood on plaque shape plates and in sepia brown, constitute a dozen of interesting subjects superbly engraved, with matched borders, costing \$5.00 per dozen, or may be had separately.

We have also had done by the same artist the Adams Lean-to Houses, Quincy.

Washington's Home, Mount Vernon.
Trinity Church, Boston. Longfellow House, Cambridge.
The Public Library, Boston, and Independence Hall, Philadelphia, etc.
We have also souvenir pieces in the Wurttemberg pottery. Trays with pictures of Trinity Church, Public Garden, Old South, Phillips Brooks, Harvard College, etc.
English Parian busts of Gov. Andrew, Sumner, Phillips, Grant, Lincoln, Gladstone, Cobden, Bright, Disraeli, Cleveland, etc.

Visitors will find a superb exhibit of Easter vases. In the Art Pottery Rooms will be seen an importation of Japanese Bronzes and Cloisonné pieces, adapted to bridal gifts.

In the glass department is the new American diamond finish cut crystal glass, which is not excelled in brilliancy or skillful cutting by any foreign or domestic cut glass, and of which we are the sole distributors in Boston.

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The Epworth League is devoting one evening a month to the study of "The Progress of Christianity in Christian Nations." The literary programs are of a very high order and are greatly appreciated. The League suffers a great loss in the death of Miss Julia A. Myrick, the second vice-president. The loss is also felt in the homes of the sick and suffering, where her ministrations have been a great blessing. The Junior League, under the care of the pastor's wife, is increasing in numbers and interest. A new "roll of honor" has been placed in the vestry containing the names of 127 members of the Sunday-school, including 17 young men of the pastor's Bible class. The pastor, Rev. J. H. Allen, is historian of McGregor Post, No. 14, G. A. R., and as such has secured the personal record of over one hundred soldiers who served in the civil war, and these have been incorporated in a sumptuous volume, the gift of Hon. H. L. Greene, of River Point, R. I. The pastorate of Rev. J. H. Allen has been a very pleasant one, and much regret is expressed at his removal; but the need of school privileges compels the change.

Providence Preachers' Meeting.—Interesting meetings have been held during the month of March. The work of the deaconesses was presented on Monday, March 2, and a report of their work was given by H. A. Fifield and Miss Eckley. March 9, Rev. Eben Tirrell read an excellent and timely paper on "Ministerial Courtesy." March 16, Rev. J. T. Dooking gave an address on "The Public Reading of the Scriptures." This address is published in pamphlet form and abounds in suggestions of great value to every minister. March 23, a devotional meeting was held, conducted by Rev. W. S. McIntire. The next meeting will be held on Monday, April 20. A banquet and reception to the new presiding elder is proposed. It is hoped, also, to have Bishop Foster as our guest.

Deaconess Work.—The words of Bishop Fowler, "The deaconess work seems to me most like the Master's work of anything I know," call forth a hearty amen from all who are familiar with the noble and self-sacrificing work done by these faithful women in the city of Providence. Only two active deaconesses have been employed, but the work accomplished is marvelous, as the following report will show: From June 8, 1895, to March 1, 1896, they have made 2,975 visits and calls, prayed with 331 families, distributed 1,067 tracts, and supplied 608 garments to the poor, besides bedding and other useful articles. As ministering angels they have visited the poor, the sick, the prisoner, and the outcast. Providence Methodism ought to support at least ten of these devoted sisters, and doubtless will as their Christlike work becomes more fully known. NEMO.

New Hampshire Conference.

Manchester District.

Rev. G. A. Tyrell finds time in his field at North Grantham to devote considerable attention to the study of geology, which has always been a favorite subject with him. His only textbook is the article in the Britannica. He has collected a large variety of very fine specimens that would be of great service in our schools. He would be glad of a modern text-book on the subject, but his small salary will not allow its purchase.

Rev. D. E. Burns has had a very good year at Grantham and West Springfield. His return is enthusiastically asked for.

The people at Hinsdale gave the pastor's daughter, Miss Mamie Knott, a surprise visit some days ago and made her a handsome present. This was in token of her services as organist and general all-around helper during her father's pastorate of two years.

Rev. L. D. Bragg has just completed a series of sermons at St. James' Church, Manchester, in defence of the Christian religion, that have been much enjoyed by the people who heard them.

Rev. C. N. Tilton has closed two very successful years at Enfield, and expects to leave for another field of labor. No man can put in harder work than he has done here.

A vigorous toiler over Wilnot hills has been Rev. Dana Cotton. He has not seen the results anticipated, but he has not hesitated to do the work.

The third year of Rev. W. E. Bennett's service at Lebanon closes very pleasantly. He leaves bearing with him the highest regards of the entire community. The three-year notion having possessed some in this church made this change necessary, with no other reason for it.

The land of Canaan has had as its shepherd for two years, Rev. D. W. Downs, where the pastures have suffered somewhat from spiritual drought for a long time. He desires to try feeding in a new field.

St. Paul's, Manchester, extended to Dr. Hills and wife a farewell reception, Wednesday evening, March 25, in the church vestries. It was attended by an immense crowd of people, who came to testify their love for them. A beautiful bouquet was presented, containing beside the flowers \$100 in bank-bills.

We have just closed the 1895th quarterly confer-

ence for the year. For the most part they have been very pleasant gatherings. B.

The Manchester Circuit Epworth League convention was held at Pleasant St. Church, Salem Depot, March 11. Delegates were present from all the churches on the circuit. The afternoon meeting opened at 2:30 with a praise service. President Platts presided. After prayer by Rev. Wm. Woods reports of work in the chapters were read, followed by a pleasing literary and musical program. Officers for the coming year were elected as follows: President, N. J. Platts; vice-presidents, Rev. H. E. Allen, Laure Dorion, Mrs. Ida Connor, Miss Lulu Fiske; secretary, Miss Annie Belle Angell; treasurer, H. Burton Young; superintendent of Junior League, Mrs. Daniel Onstott.

The evening session opened at 7:30. Mr. H. Burton Young gave a very entertaining talk on his trip to the International Convention at Chattanooga last June. The meeting closed with a consecration service.

A vote of thanks was extended to the Salem church for its kind entertainment of the visitors. ANNIE B. ANGELL, Sec.

Concord District.

Concord District Epworth League Convention.—The flood so seriously interfered with the railroad that the newspapers of Concord and vicinity announced that the convention, to be held March 4 and 5, would be postponed until the traveling was better. But in spite of flood and storm—and newspapers—the convention was held as planned.

The opening session at 7:30 P. M., March 4, consisted of devotional exercises in charge of Rev. G. M. Curi; an address of welcome in behalf of the First Church and Chapter 535 by the pastor, Rev. Elihu Snow; solo by Miss Edith Blanchard; address of welcome in behalf of Concord Epworth League Union by W. J. Chadbourne. The response in behalf of the District League was made by Rev. G. M. Curi, the district president, Rev. L. E. Danforth, of Lisbon, being unable to be present.

The second day's session began with a prayer and praise service at 9 A. M. Roll call, with reports from the chapters, and a business session followed. A committee was appointed to draft a new constitution and report at the next district meeting. At 2 P. M. a prayer and praise service was held. In the "Open Parliament," which followed, many questions of interest to Leaguers were discussed by Rev. S. E. Quimby and others. Rev. George H. Spencer, president of the New Hampshire Conference Epworth League, gave a fine address on "An Epworth League Ideal." An interesting paper on "The Mission of the Epworth League," by Miss Lucy E. Warner, of Penacook, followed, and the afternoon session closed with a very enjoyable "Junior Hour." At 7:30 P. M., Rev. W. T. Perrin, of Boston, secretary of the First General District Epworth League, was introduced and gave an inspiring address on "Visions." The convention closed with an altar service in charge of C. W. Williams. One young Leaguer knelt and gave herself to the Master.

A combination of circumstances tended to make the convention less of a success than it was expected to be, but all who were privileged to attend received an uplift which will no doubt prove to be a benefit to the League work in the district.

Vermont Conference.

St. Johnsbury District.

Recent tidings bring the unwelcome information that the chief officer of the district, Presiding Elder Hamilton, is ill. May he be entirely recovered before the arduous duties of Conference!

Cabot.—Since Jan. 21 four weeks of meetings have been held under the direction of Pastor Dixon. Revs. S. G. Lewis, of Marshfield, and N. A. Ross, of Woodbury, rendered valuable assistance. Eighteen persons requested prayers, and some remarkable conversions occurred. One especially noticeable feature of the meetings was that nearly all those who started were young men. The Lance Memorial pipe organ, the gift of the late Miss Josie Lance, will be put in as soon as the weather permits the proper changes to be made in the church for its reception. The fourth quarterly conference very enthusiastically and unanimously voted to request the return of the pastor for another year.

Plainfield.—The King's Daughters recently held an ice cream social. This organization unites with the Ladies' Aid Society in raising funds with which to purchase new dishes for church use.

Greensboro Bend.—The third Sunday in March, Pastor Paroungian baptized 4 persons, receiving 2 on probation and 6 into full membership. Others were to be received last Sabbath. Harmony and spiritual prosperity have characterized the working of this church during the past year. Mr. Paroungian's board of official members earnestly desire his return another year.

Wilketstown.—An unusually successful antiquarian bazaar, entertainment and supper was held by our church recently, the attendance on

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the part of the townspeople being general and the receipts generous. Rev. J. O. Sherburne, the pastor, has labored diligently and self-sacrificingly on this charge the past year.

Borra.—Now that the special meetings are over, the people are getting ready for Conference, and await with pleasant expectation the 236 guests who are expected to put in an appearance before Thursday morning. The other denominations will generously share in the pleasure of entertaining the guests. RUTLAND.

St. Albans District.

Swanton.—During the revival which has been in progress for the last few weeks, over forty have expressed a desire to live a Christian life or have been reclaimed. The work began the latter part of February with Evangelist Frank Wilcock assisting the pastor for two weeks, and the pastor, Rev. W. F. Stanley, has continued the services with good results. Sunday, March 22, 12 were baptized and 19 received on probation, with more to follow. Although Swanton met with a serious loss last July in the destruction of her church by fire, which left the society with only about \$1,300 from the insurance money to build new after paying the indebtedness, yet a new church is nearly ready for dedication and lacks only about \$500 of having subscriptions enough to pay for it. Beside this the sum of all benevolences will reach a larger figure than last year.

Montpelier District.

Union Village.—On a recent Sunday 4 were baptized and received on probation. During the year 15 have been received in full from probation, with 16 remaining on probation.

Ludlow.—At the last communion 4 were baptized and received on probation.

Olcott.—The pastor, Rev. A. E. Estabrook, has opened work in Norwich during the year and has just organized a class of fourteen. At the last quarterly meeting 7 were received into the church—3 by letter and 4 from probation—and 7 were received on probation.

White River Junction.—At the quarterly meeting, held March 15, 8 were received by letter and 3 on probation.

Woodstock.—On March 22, 1 was baptized, 4 received in full from probation and 2 by letter. During the year 31 have been taken on probation, 13 baptized, and 30 received into the church.

Quebec.—The church edifice, which was nearly new, was destroyed by fire on Sunday, March 15. Nothing was saved. The fire occurred just before the time of service. The cause of the fire is unknown. The building was insured for \$2,000. At the quarterly conference, held March 23, it was voted to rebuild at once, and a building committee was elected. Work will begin as soon as the weather permits.

Springfield.—Rev. and Mrs. W. I. Todd celebrated the twenty-fifth anniversary of their marriage on Monday evening, March 9. The spacious hall of the G. A. R. and Relief Corps in the Fairbanks block were used to accommodate the large company of people, estimated to be from three hundred and fifty to four hundred, who gathered to pay their respects to the pastor and his wife. A visiting delegation of twenty-seven friends from Bellows Falls, a former charge, was present and participated in the festivities. E. W. Morse was master of ceremonies, and Mr. and Mrs. Charles Stickney assisted Mr. and Mrs. Todd in receiving the guests. An elegant banquet was served. Music was given by the high school male quartet. A

(Continued on Page 12.)

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The Family.

BEFORE EASTER AND AFTER.

Katharine Lente Stevenson.

Hid in a rock-bound tomb, darkness around,
No ray to pierce the gloom, no light, no sound,
My Lord and Master lay,
So still, that awful day.

Malice had done its worst, hatred had won;
Man's direst wrath had burst on man's own
Son;
Those whom He came to save
Triumphed about His grave.

Oh! 'twas a darksome morn, Hope well-nigh
fled;
Doubt stalked forth, newly born, Fear raised his
head;
All creatures of the night
Cried, "Gloom hath conquered light."

Happiest of all, that hand which knew Him best;
No cheer on either hand, no light, no rest;
"We hoped it had been He!"
So sighed they, wearily.

Hark! Hear the falling chains! Look what
strange light
Glowe o'er those eastern hills, while yet 'tis
night!
Haste, Mary, o'er the day
Dawns where the Master lay.

Oh! the glad triumph-song, full-throated, free,
Her heart sends out along through Galilee.
Each hilltop shines her creed,
Each flower laughs, "Risen indeed."

Oh! that first Easter sun never has set;
That morning, once begun, bides with us yet;
Hope came to man that day —
Came to abide alway.

What though our fears still see sorrow and
gloom,
Anguish and doubt and storm, death and the
tomb?
Wrong still stalks forth abroad,
Men cruelty their Lord!

By that rent tomb we know Life conquers
death
As night yields to morn's glow, cold to warmth's
breath;
No winter stays the spring;
List! hear the robins sing.

Take heart, then, doubting ones, lift hope-filled
eyes!
Gloom but foretells new suns; Lent — Easter's
skies.

Truth "cannot holden be," —
Shout now Faith's victory!

Chicago, Ill.

Thoughts for the Thoughtful.

Easter-tide.

A tomb in every garden, and a stone
Rolled to its door and Jesus laid therein,
And we without sit desolate and lone,
And cannot find a Saviour for our sin.
But everywhere an Easter! see the day
Fills the bright east with all its radiant
hours,
And from the tomb the stone is rolled away,
And we with Jesus walk amid the flowers.
— Phillips Brooks.

"If Christ be not risen then is your faith
vain." Not as withering infidelity writes
does He "lie buried in that far off Syrian
land." "He is not here, He is risen. Come,
see the place where the Lord lay." That
empty grave is significant. The Lord of
Life there annulled death. We are not to
regard the resurrection of Christ as a resur-
rection after the manner of Lazarus.
That was a recession, a coming back into his
former manner of existence. Christ's resur-
rection was a progression, not a coming
back into the sphere of the finite and tem-
poral on the part of the spirit, but the spir-
it taking the body to itself into the spiri-
tual, eternal realm. — Interior.

Christus resurrexit! Sing, O weary heart,
He who burst death's fetters, bade despair de-
part.
Now death's separation, loneliness and loss;
Then, eternal triumph streams beyond the
cross.

Christus resurrexit! Christ, to Thee we bring
Hearts of adoration, while Thy praise we sing.
Come, Redeemer, risen, in our hearts abide,
King of all forever, keep Thy Easter-tide!
— Mrs. George A. Paul.

"The resurrection and the life." Those
are the words of Nature and its Lord. The
Lenten sorrow is over. The wintry torpor
ends. Let us awake, let us arise, let us be
glad, let us be strong that we may work!
Christ sleepeth no longer. Resurrection
and life are His words of activity, and
words of joy in activity. What a work is
there all waiting for the Christian and the
man! There are no days to watch idly

"By the rushy, fringed bank,
Where grow the willow and the osier dank,"
and dream about the daisies trim and the
glowing violet and the gaudy daffodils; for
even the beautiful things of nature work in
this day of work, and so should we. Christ
rose and liveth for His body's sake, which
is the church; yes, for a world then cov-
ered with arctic darkness. The church still
needs our life as well as His. The world is
in desperate need of all the activity that
we can give. Then, too, loving, beneficent

soul, put on thy vernal beauty and thy
strength. — Independent.

Here we are, a little while, all of us, be-
tween a nursery and a graveyard. That
part in our blessed Lord which yielded and
was given up for us on the cross was the
part which in each of us, some day or night,
somewhere, by sickness or weakness or ac-
cident, will cease to be, the mystic wheels
of the vital frame and movement standing
still. That part of us which will not and
cannot die, if it has passed before from the
rule of selfishness and sin, has in it the
power, freedom, and joy of Him who gives
His spirit to those He loves — power over
the two deaths at once, over a gloomy grave
and a guilty conscience. And then there is
no dying any more. Then Easter takes its
deeper meaning, so often covered over and
forgotten in the gay garments and outside
ornamentation of a holiday. The risen life
is everlasting because it is His, "full of im-
mortality" because He is its undying foun-
tain, we living forever because He lives in
us, and we in Him. — Bishop F. D. Hunting-
ton.

"Because He lives we shall live also."
That is what it all means. Be of good cheer,
beloved! To us, too, life shall come through
death. The corn of wheat which falls into
the ground and dies shall not abide alone.
The darkness of the earth shall be the nour-
ishing mother from which shall spring forth
"much fruit." We, too, shall be victors —
we — humanity. The deed wrought for
right shall not fail of its purpose. The hand
lifted for God shall not fall powerless. The
forces of the universe are on the side of
good, and good must triumph. The path-
way to that triumph may lie through the
grave, but not surer is it that the dead earth
shall awaken into the resurrection of the
springtide than that from that grave the
buried good must come forth into "new-
ness of life." It is not possible for good to
be hidden of evil. Christ rose from the
dead and became the first-fruits of every
buried principle and work of righteousness.
Because He lives, we — our best, our truest
selves — shall live also, and always. — Union
Signal.

Here is the great meaning of the terrible
sorrows that have come upon so many homes
since last Easter, and that must be borne.
They are opportunities for the enthronement
of the consciousness of Christian duty.
After the dear dead have been carried
from the home and buried out of
sight, the task of life remains, the duty
waits, and must be done. Here is the gate-
way into the eternal hope. Despair is im-
possible in the presence of the Christian
ideal. The task of the day, the duty of the
hour, is the path to the empty tomb of the
risen Christ, and the new and heavy sorrow
is but the dim dawn preceding the sunrise
of joy that will surely come when the soul
accepts the plan of its being and the revela-
tion of its destiny brought to it in the great
words: "Ye, therefore, shall be perfect,
as your heavenly Father is perfect." If
perfection is our task, the endless life
must be our opportunity, and those who
have begun the holy enterprise together
here and who have lost sight of each other
through the incident of death, shall meet
and complete it in heaven. — George A.
Gordon, D. D.

Hast thou not heard His voice, O burdened
heart?
Art still by hard and clinging fetters held?
Hidest thou still in silence and apart?
Arise, come forth, by life and love compelled.
Burst thou the bonds that hold thee to thy dark!
Arise in freedom! Put thy past away!
His life is thine. His voice dost call thee. Hark!
Arise! Rejoice! This is thine Easter day.
— Sarah L. Arnold.

The Easter message is not merely Christ
rising from the dead, but Christ rising as
the first-fruits of them that sleep. This is
the Easter message, as the Apostles bore it
from city to city. The love that was victori-
ous in Jesus Christ is victorious in every
follower of Christ. Have you read Mrs.
Browning's poem about a little flower that
prayed that it might come out before the
other flowers and be in advance of the
spring, and said: How all nature will hail
me, how the birds will sing at my advent,
how the sun will shine upon me, how the
air will stoop and kiss my petals! And the
prayer was granted, and it came before its
time, and the snow looked scornfully on it,
and said, Who are you that is like a bit of
the snow? and there were no birds to sing,
and the sunshine was veiled, and the rain
was cold, and the flower that was born be-
fore its time died before its time. Oh, how
pathetic is the history of the human race!
Abraham coming out of his country and
dying, with only just enough soil of Canaan
to bury his wife in! Elijah withdrawing
himself into the wilderness in an age of reo-
reancy, and living in loneliness and in sor-
row! Paul giving himself with unselfish
service to his fellow-men, misunderstood
by his own church, derided, persecuted, by
the very ones he would serve. Savonarola,
Huss, Wyclif, William of Orange — a long
line — all seeming to bear the same witness.
Whoever comes to the world before his
time comes like a flower born before its
time, to die before his time. And so it was
with Christ. And if that is all, if the death
of Jesus Christ interprets the life of Christ,
then the inscription to write over that life
is this: Be not righteous overmuch, for why
shouldst thou perish before thy time? But
Easter brings a different message. Love is
not defeated. Righteousness does not die.
For death is not dying; and there is no man
yet that ever followed Christ's course —
living a life like His, bearing a witness like
His — who has not risen with Christ. For
love is conquering and does conquer. —
Lyman Abbott, D. D.

MRS. HIGGLES' EASTER.

Myra Goodwin Plant.

"I AM afraid it will be a stormy Easter.
And I must wear my spring suit
after coaxing so hard for it," said Clarine
Harris, disregarding the fact that Mrs.
Higgles had come in with the freshly
laundered curtains.

"My almanac says Easter will be bright,"
said Mrs. Higgles, who had once been a
domestic in the family and felt free to
speak her mind.

"Mollie, mine says 'dark times,'" sighed
Mrs. Harris. "Mr. Harris is trying to
keep up, but I'm afraid if he fails in bor-
rowing money he will lose all he has. I'm
ashamed to say I haven't your money to-
night."

A shadow passed over Mrs. Higgles'
round face, but it was easily conquered by
a smile.

"Never mind, Mrs. Harris; it will make
more when it comes in a big lump. I wish
you Easter joy. I always mark Easter in
red ink 'bright and glorious.'"

"Mollie, you must make your own calen-
dar and rule out dark days," said Mrs.
Harris.

"So I do," answered the younger
woman, promptly. "I can't afford a single
bad day, so I make the weather myself. I
mark Christmas, and Easter, and the birth-
days, in the almanac, 'bright and happy,'
and then I see that they are. I mark wash-
days 'thankful and patient,' for the chil-
dren get raspy if I'm touchy, so I try to
feel extra thankful for them when I'm extra
busy. If I mark ahead how the days ought
to be, they're likely to be that way. I
make a good deal of Easter on account of
Flora. Folks must keep Easter who have a
baby that followed the angels one day.
Then John is so poorly he must always be
kept thinking of the resurrection side of
death. Yes, Easter is the time to make
people forget trouble and be happy."

"Losing your baby was trouble indeed,"
said the lady, who was burdened with fi-
nancial loss, but had not known deeper af-
fliction. "But, Mollie, it is impossible to
make any one happy without money. You
know I used to send flowers to invalids,
comforting Easter cards to my bereaved
friends, and colored eggs to the orphan
asylum, but I could not afford to color eggs
even for Pansy this year."

"There are things worth giving that
don't cost much," said Mrs. Higgles, cheer-
fully. "Maybe that Miss Kaiser over the
way needs a friend. Anyway, neither of
us have had a coffin-lid shut down on our
hearts this last year."

"No, thank God!" said Mrs. Harris, and
her careworn face brightened as little
Pansy crept up to her, for the little white
hearse had been before many doors that
winter.

"What a brave, happy soul!" Mrs. Har-
ris said, when her laundress had gone.
"Think of her husband with heart trou-
ble, and she washing to keep him from
overwork, and her being happy on Easter
after losing that lovely baby two years
ago."

"Yes, mamma, but such people are really
better off than we are. They have few re-
quirements and make both ends meet,
while you and papa are worrying your lives
out over property," said Clarine.

"Yes, our property is so tied up it is
more of a trouble than a blessing. We are
living on borrowed money, which is worse
than earning it in Mollie's station."

Then the lady went to the elegant dining-
room to preside over a supper that would
have been a feast to her humble friend.

Mrs. Higgles was trudging home through
the cold April rain and fighting a winning
battle. "We make our heart weather if
we don't the other, and I won't let her
make me bitter. They may live on bor-
rowed money, but they have enough, so
some time they can straighten up. If I had
just her diamonds I could do so much for
John and the children. And she's cheated
us out of our eggs and Easter dinner! How
harsh I am! She don't understand. Well,
she can't take our Easter happiness or my
beginning over again a new life with
Christ."

A braver heart than that of Mrs. Higgles
would have quailed before the mob that
greeted the mother.

"I've got the onion skins boiling and the
calico ready for coloring. Where's the
eggs?" cried Mary.

"You said you'd bring eggs enough for
breakfast," shouted Jennie.

"And chicken for dinner," screamed the
two very small boys.

"Mollie, you must make some of your
good biscuits with the gravy if it is Sun-

day," said a pale-faced man, drying him-
self behind the kitchen stove. He gave
such a look of admiring love to the tired
little woman that she would almost have
parted with life that moment for a chicken.

Perhaps it was the cold rain she dashed
from her face before she began speaking,
but she said cheerfully: "I know, John,
you won't mind waiting till next Sunday
for the chicken; and, children, you shall
have your colored eggs too, but tomorrow
you must be satisfied with seeing the
flowers and hearing the music, for Mrs.
Harris hadn't a cent, and we must make a
mutton-stew do for dinner."

"Mutton stew" for Easter! The howl
of rage and disappointment that went up
from the children would have daunted an
ordinary woman. She noticed only the
look of regret on the face she loved best on
earth, so hastened to say, when the children
stopped for breath: —

"We don't owe a cent, John — even the
rent is paid; and, children, we will have a
happy Easter because it is Easter. Per-
haps the angels come down to visit homes
where there are graves — they visited
Jesus' grave; and we won't let them find a
cross family. We'll be happy on what
we've got."

"We can't see angels, and we could a
chicken," sighed Tom; but they all caught
sight of something heavenly and began to
be good again. It was only a woman's face,
but one that had caught the glow of the
hills "from whence cometh our help;" and
as a frown sometimes causes a family tem-
pest, this look of hope and patience brought
a calm, and the little family ate their bread
and molasses and baked beans with a rel-
ish.

Mrs. Higgles had marked the almanac for
Easter "very bright," and was rewarded by
every one getting up in a good humor. The
children "pretended" they had eggs for
breakfast, and were in danger of cracking
their oatmeal bowls with their spoons in
lieu of eggs. Then the father read the Resur-
rection story, and the mother got the
noisy brood ready for church, for they went
to an old-fashioned place of worship where
even such wigglers as hers were welcomed.
The little family went off in such happy
spirits that people sighed with envy as they
passed, and said: "How prosperous our
working people are!"

It was little Pansy Harris who turned
prosperity Higgles-ward that Easter day.
The child had pondered what Mrs. Higgles
had said about helping others without
money. As Pansy was to speak in the af-
ternoon at the Sunday-school celebration,
she had to rest at home in the morning;
and, besides, children were not expected in
the great stone temple. Mrs. Harris decid-
ed to try her humble friend's way of mak-
ing a good day, so she hid herself from the
worries of life in the refuge of the sweet
thought, "The Risen Christ is mine, and
He will bring me safely through my trou-
bles." Even Clarine forgot her fine clothes,
and the father the unpaid bills, seeing one
happy Easter face in their midst.

Pansy watched the rest until they were
out of sight, and then said to herself:
"Bridge told me to look after myself
while she stepped around the corner. I'd
better run over and see Miss Kaiser. Mrs.
Mollie said she needed a friend, and per-
haps she will take me for an Easter pres-
ent."

So in a moment golden-haired Pansy was
ringing the doorbell of the great white
stone house, and in another she was ush-
ered into a beautiful room where a pale,
sorrowful-looking lady was lying on the
sofa.

"I'm Pansy," said the child, sweetly. "I
hadn't any flowers, or cards, or colored
eggs, so I just brought myself for an Easter
present. Don't you want a little friend to
love you?"

"Oh, I do!" cried the invalid, opening
her arms and clasping the child to her
breast. "I have Easter flowers enough
here to make me faint; but I am lonely.
I've often watched you and your pretty
young sister and wished I knew you."

"Mamma's wanted to come over, but
Clarine said we couldn't first, 'cause you
had so much money. But I don't blame
you for that. I just want to love you."

"That is what I need most on earth,"
said the lady, smiling. "Now tell me how
you happened to come today."

"Oh, it was the lady who does our fine
washing — she's so nice; but mamma didn't
have any money last night. Before mam-
ma came into the room Mrs. Higgles told
me that with the money she was going to
get a chicken for dinner and eggs for break-
fast and to color. Now they won't have
any dinner 'cause I heard papa tell mamma

unless he borrowed some money this week he'd lose all he ever had, and I heard mamma crying till I fell asleep."

"Perhaps I can help your papa. Now tell me all about Mrs. Higgins."

"She's always happy 'cause she makes her own weather in the almanac," began Pansy; and soon Miss Kaiser knew the Higgins' history up to date, for Pansy loved the inmates of the little brown house in spite of Clarine's horror of "common people."

The child saw Bridget returning from a turn in the park with her "cousin," so ran home.

"She has put new life into me," said the invalid. "As little Pansy says, this should be the happiest day in the year. At least I shall make some one happy. We will only lunch today," and she touched the bell with a happy smile.

When the Higgins family returned, hungry enough to enjoy even the mutton stew left simmering on the stove, they found they had been victims of house-breakers. At least the kitchen window had been up-lifted, and on the table two large baskets suggested a generous intruder. The mother discovered the baskets while the children were taking off their wraps, and when they made an onslaught on the kitchen they saw a roasted chicken, with stuffing and gravy, warming in their mother's baking-pan on the stove. On the table were several kinds of early vegetables, light rolls, butter, honey, jelly, pie, and fruit.

Such joyful screams brought the father, if not the police, to quell the mob. When the mother could be heard, she said, smiling through the happy tears: "I don't know how it came, but it has our name and Easter good wishes. It's what I always say, children: Make the best of each day, and the Lord helps you to make it good. Here's your chicken, pa, and eggs enough for a week."

"Them's better than angels," said little Tom, pinching off a piece of the frosted cake, while he danced for joy.

The mother smiled. She knew the Easter angels had visited her home before the unknown friend left such a rare feast.

Appleton, Wis.

"HE IS RISEN, AS HE SAID."

Minnie Leona Upton.

"He is risen, as He said,"

Solemnly, with tender yearning
Toward His followers, discerning
That their fealty was fed
Not from source divine, still turning
To ambition's husks instead.

Only when in fear and gloom
Vanished earthly expectation,
When its hopeless consummation
Seemed the cross—oh, shameful doom!—
And the hatred of a nation
Mounted guard before His tomb,

Did their eyes behold the light
With a new and pain-cleared vision;
Did their doubt and indecision
Fade 'neath faith divinely bright—
Faith that in the realms elysian
Should be changed to rapturing sight.

Stricken one, lift up thy head!
Raise thine eyes all dim with weeping;
Listen, with thy pulses leaping:
They whom thou hast mourned as dead
Safely rest within His keeping
Who "is risen, as He said."

Boston, Mass.

AN EASTER GOWN.

"WILL fifty dollars apiece do?"

"Let—me—see. A dress and—"

"Dear papa, certainly!"

The answers were characteristic. Clare stood checking off the different "must haves" on her fingers; Meg, drawing her father's head against her side, tried to smooth out the lines of care and anxiety that had deepened so much within the last few months. Clare's dark hair and eyes, firm-set mouth and chin, were her father's, while Meg's delicate blond beauty was an inheritance from the idolized wife and mother who had passed away five years before.

"I could do with less," Meg whispered. Clare caught the words, and, stopping short in her calculations, she exclaimed: "Indeed you could not! I have little enough, but you are positively shabby!"

Mr. Hunter set Margaret in front of him, and pretended to examine her critically. "I think she'd pass in a crowd, Clare. Fair to middling," or rather, to be exact, fair to rosy," he said, as he drew her on his knee.

"Oh, that's all very well, papa, but Meg must have an Easter hat; and her gown

last spring was gray. I told her it would fade, and it did—frightfully. Indeed, I think we're very good girls to manage with a hundred dollars. Ethel Harcourt has—"

"Harcourt is on the verge of bankruptcy. His wife and daughter are fools—fools, I say—to throw money away as they do."

"Perhaps they don't know, papa. You never tell us anything, and yet you look worried enough," said Meg, anxiously.

Mr. Hunter glanced at the eager, flushed face; for a moment he was tempted to treat the girls as he would have treated the boy whose early death had disappointed such fond hopes, but the clock chimed the half-hour, and the impulse was resisted.

"Well, well, this won't do," he said. "I must be off. Count on me for fifty apiece. Mind, it's fifty apiece, Clare," he added, as he hurried off.

Clare flushed. "Papa has never forgotten your giving me twenty dollars of your allowance money to pay that horrid bill. You're a darling, but I'm not quite a wretch, and he need not poke at me. Now let's plan our gowns."

A long discussion as to contrasting colors (the sisters were careful to harmonize in color as well as in life) and the advantages of one style over another succeeded. Meg entered into it heartily, for she had a girl's love for pretty things, and did not forget that Tom Davenant would be home from college at Easter. He admired pale green, so she was glad Clare chose tan. But beneath all the eager planning there was an uneasy feeling in Margaret's heart.

"Don't you think papa looks worried?" she asked, as the girls rose from the lunch table.

"Oh, everybody is worried—it's almost a fad," said Clare, settling herself for an hour's enjoyment of the new magazine. "Going out, did you say? I advise you to rest today, with all our shopping before us tomorrow. I believe in being thorough and looking everywhere."

"Yet you always end by going back to the shop where dear mamma dealt."

"That may be; but I feel more thorough and economical, so I shall drag you in and out of all the shops."

Meg went to her closet and took down the outfit that had seemed so pretty last Easter. "Pink is not so becoming as pale green, and the flowers are a little crushed; but I could make it do. I do believe this gray is only faded on the right side—yes, it would turn! Why does Clare think it is so terrible to turn a gown? Grace turns her gowns, and Tom thinks so much of Grace." Somehow the memory of Tom's likes and dislikes made the prospect of a new outfit very attractive. The winter hat and cloak were donned, and soon Meg stood at the door of a little Sunday scholar whom she had missed from her class; a maid-of-all-work opened it.

"Is Miss Getty at home?"

"Yes, miss, but"—said the girl, with evident hesitation.

"If she is busy I will call again," said Meg, about to turn away; but a door was opened at the back of the hall, and some one looked out.

"It's my Miss Margaret," exclaimed a voice, and a girl of fifteen ran forward, greeting her effusively. "Come right in. I'm so glad to see you."

Margaret suffered herself to be dragged into the shabby parlor.

"No, no, you're not interrupting me; I'm only too glad to get away. I can't do any good, and it is so awful. Papa's in there," Getty added, in a low voice, "and he feels dreadfully. He's lost his position."

"Your father!"

"Yes. The firm say they must retrench. Times are hard and they can't afford him. They will give him a good recommendation, but he says he has no chance at his age to secure so good a place. O Miss Margaret, it's just dreadful! And as I can't help them, it will do me good to see you for a while and try to forget it."

Meg had not a word to say. In her excitement Getty had quite forgotten that Mr. Hunter was the head of the firm who employed her father. The younger girl, who was at the age when only to sit by her divinity was unalloyed bliss, sat holding Meg's gloved hand, and looking unutterable love with eyes still shadowed by the tears her parent's trouble had called forth. She chatted of her classmates and the Lenten services, then suddenly exclaimed:—

"O Miss Margaret, I've earned and saved five dollars for our Easter offering—we girls wanted such a good collection—but I suppose I ought to give it to mother for bread and butter. Father says he doesn't know where our bread and butter is to come from. But I forgot; I promised mother not to talk to people if they trusted me, and now I've told it all to you!" and poor overwrought Getty fairly burst into tears.

Margaret soothed her, assuring her that her confidence was not misplaced, and would be held sacred. "I'm not a stranger, dear, but your own loving friend. I think it will be a true Easter offering to give the money to your mother. O Getty, dear, think what a good thing it is you have your dear mother with you!"

Meg's voice trembled; she rarely spoke of the aching void in her own heart.

"Yes," answered the girl, love quickening her perceptions; "and you mustn't fret about us, Miss Margaret; things will straighten out, and we're used to hard times."

"Not going shopping! That old hat to do this year! Turn your gray dress, Meg!" Clare's tone became full of meaning.

"Yes," said Meg, firmly, the color flushing cheek and brow. "Papa is pressed for money, Clare. He has dismissed a good man because he can't afford to keep him,

and he's Mr. Daggett" (Meg would get her pronouns mixed when excited), "and Getty says they won't have bread and butter—think of it, Clare, actually no bread and butter! Now, dear, you are so clever and capable. I'm sure if you will only help we could save enough in the housekeeping and on our dresses to let papa keep Mr. Daggett. We could make it our Easter offering, Clare dear, and—perhaps mamma will know!"

"And we will be shabby, and have to scrimp," Clare's face was a study.

"Clare," said Meg, speaking very fast and low, "do you remember the last Easter mamma was with us? We had saved our money all Lent, and she let us get cheaper dresses than she intended buying, and gave us the difference in price, and she took us to the Flynns to give them the money. Oh, do you remember, dear, how happy the Flynns were, and the little baby that made mamma think of our brother? They owed two months' rent. Do you remember the talk that Easter Sunday at bedtime? O Clare dear, we can't forget!" pleaded Meg, dashing the tears aside. "She said we must leave this world sooner or later, and the Easter flowers would fade, the Easter gowns be cast aside, but Easter self-denial in His name would last throughout eternity! Clare, can't we do it?"

"And so, papa, we can do without the hundred dollars. If you'll only keep Mr. Daggett a month longer. Perhaps times will improve; and Clare says we can save a good deal for you in the housekeeping. It'll be our Easter offering, papa. Better than flowers, mamma would tell us."

"Margaret's own daughter!" was the father's answer, resolving that he should have a share in the Easter economies for Daggett's household.

Tom Davenant's engagement to Margaret Hunter was the talk of all their friends that spring. Had she only known it, she turned gown and the old hat, of which her lover had retained a charming memory, were the features which at the last moment decided him to take his fate in his hands and win her loyal yes. —FRANCIS HARRIS, in *Harper's Bazar*.

WHERE LENT LILIES GROW.

Death is over, life is king
Where the Lent lilies grow;
Birds and breezes laugh and sing
For the coming of the spring,
And hope rises as on wing
At the spirit's overflow.

There's a resurrection song
Where the Lent lilies grow;
Death is dead and life is strong,
And the graceful golden throng
Preach that life and joy last long—
And the lilies surely know!

—Marianne Farningham.

Boys and Girls.

AT EASTER.

SOMEBODY had given Edith a lily—that is to say, the growing plant. For months she had been watching it, and taking care of it, with great patience and pains. And now, when next Sunday would be Easter, the beautiful white calla had unfolded itself, just in time.

"I am going to carry it to the church on Sunday," said Edith to her Aunt Hester.

"All the girls in our class are going to bring flowers; some of them will be bouquets, and some will be in pots, like this. I don't believe any of them will be any prettier than mine, do you?"

"No, indeed," said Aunt Hester. "Yours is a beauty. And you have been a very careful little gardener; I am glad that it has turned out so well."

Aunt Hester was tying her bonnet strings in front of the mirror, as they talked, and, having made them into a nice bow, she stooped down to kiss Edith good-bye.

"Where are you going to, Aunt Hester?" said the little girl, wistfully.

"To see an old, old lady who is sick, and lonely, and poor. She asked me to come today, so I must do it."

"I wish I could go, too."

Aunt Hester thought a moment. "Well, so you can, if your mother will let you. Run and ask her."

In about five minutes, the two were walking down street together; or rather Aunt Hester walked, and Edith skipped along somewhere in her neighborhood. But when the visit to old Mrs. Cooper was over, and they were on their way home again, not the most dignified of grown-up persons could have moved with more sobriety than did Edith. For a long time she was very silent, but at last she said:—

"Aunt Hester, aren't you glad you were born to be yourself, and not Mrs. Cooper? Isn't she awfully sorrowful?"

"She is, indeed, poor woman."

"I never saw anybody that had had so many different kinds of diseases, and deaths in the family, and other things besides. Did you?"

If Aunt Hester smiled a little, Edith did not suspect it.

"She is certainly greatly to be pitied. Thank God, little niece, every day you live,

for your friends, and your home, and the love that has always been yours. They are sad things to be without."

Edith nodded. "Yes. Because Mrs. Cooper has to go without, and she is just as sad as she can be. I suppose people that have them ought to try to make them up to people that haven't, as much as they can. That is what you"—giving the tail of her aunt's jacket an affectionate pull—"are always trying to do. I think you are a very Golden Rule lady, Aunt Hester."

"Do you, dear? But maybe you are a partial judge."

"What is that?"

"You like to think as kindly of me as possible, because we are such good friends."

"The most acquainted judges ought to know the best, I guess," said Edith, with a shrewd toss of her head. "I guess if anybody lived in the house with you every day, they would have to be parcel judges."

Aunt Hester laughed, and made no further objection to such sweet logic.

The next morning, when Edith found herself awake, almost her first thoughts were of Mrs. Cooper.

"Poor old lady! Last night, I suppose, she didn't have anybody to say good-night to her, and this morning there is nobody to say good-morning; and very likely she just kept thinking of all her troubles, when she couldn't go to sleep and forget them on account of her rheumatism and other things. I feel very sorry for her. I wish I had something pleasant to give to her, that would be a little comfort."

She looked about the room at her various small possessions, until her glance rested upon the lily, blooming in the sunshine.

"Oh, but," she cried, hastily, sitting up in bed, "that is for the church! That is for the Lord! He knows I meant it for Him, and it would not be right to change my mind now, when He is expecting it. And, anyway, of course it is better to give it to Him than to Mrs. Cooper."

She jumped up, and began to dress, a task which she accomplished much more rapidly than usual. But she could not get rid of her troublesome idea, which followed her to breakfast, and to school, and home again.

"Aunt Hester," she asked after dinner, "do you suppose my one flower would show much in a churchful?"

"Oh, it will do its part," said Aunt Hester, cheerfully, not understanding the question. "Never fear."

"But," persisted Edith, "it could not be missed, could it, if it weren't there, when there will be so many?"

Aunt Hester answered her with a question.

"For whose sake are you going to take your lily to the church on Sunday?"

"God's," said Edith, reverently.

"Don't you think He would miss it, if it were not there?"

"I think maybe He would rather miss it."

Aunt Hester was puzzled. She lifted her eyebrows, and waited for more light.

"I mean," explained Edith, "I think maybe He would like me to give it to Mrs. Cooper instead. It will not show in the church that it is gone. You know God will have so many to remember Him on Easter Sunday, and Mrs. Cooper won't have anybody. I am sure He would just as soon I should take it to her—sooner."

"Couldn't you carry it around to her after the morning service?" asked her aunt, knowing what a disappointment it would be.

But Edith shook her head. "I thought of that. But don't you remember she cried because she couldn't go to church and said she was out off from all the 'ligious privileges? I thought, if she could have my lily at the right time, when all the churches were having flowers, perhaps it would feel something like being there herself. It would make an awfully small church, of course, just Mrs. Cooper; but God would come to it, wouldn't He? And He is enough, by Himself, to be a 'ligious privilege."

"Very well, then," said Aunt Hester, gently. "Do what you think is best."

And early on Easter morning Edith carried the lily carefully round to Mrs. Cooper.

When the great congregation gathered in the flower-laden church for the Easter service, more than one of those present knew that Edith's lily was missing. And more than one mind turned to the bare room in the back street where the exquisite calla was making a spot of loveliness in its dingy surroundings. So that I think the Head of the Church counted Himself as having a larger congregation there than "just Mrs. Cooper." However this may be, it is certain that His forlorn, rheumatic old worshiper did not fail of a blessing on that beautiful Easter Sunday.

"It seems," she said to Aunt Hester, "as if the Lord had sent His very Word to me in that white flower. I can't once look at it without hearing Him say, 'Only a few more days and nights of old age, and then the Resurrection and the Life.' I thank Him that He has opened my blind eyes at last to see the goodness of my Lord."

"Maybe it was just my 'magination," Aunt Hester, said Edith, as they walked home after service together; "but I thought the church would have looked prettier if my flower had been there. I don't mean I am sorry about it; because Mrs. Cooper had the prettiest, and it couldn't be in both places, so God did not mind, I know."

"I know," answered Aunt Hester, "that the joy He saw in poor old Mrs. Cooper's heart, and the kindness in my little girl's, were more beautiful to Him than a whole garden of lilies." —SALLY CAMPBELL, in *The Churchman*.

Editorial.

EASTER FAITH.

THE dawn of Easter was the world's surprise. The Friday of the crucifixion had been the blackest day of human history. Hope died down in the soul, faith flickered in the socket and went out forever. The Christ who was to redeem Israel had perished at the hands of His enemies; He was "crucified, dead and buried." Others He had saved, but Himself He could not save. He who had wrought miracles—healing the sick, giving sight to the blind and hearing to the deaf, and who had even spoken the dead to life—had at length Himself passed into Hades, the realm of the dead. The world had often heard of death—had witnessed the ravages of the great destroyer through all the generations; but the world had heard of no rising day, of no coming back from the congregation of the dead. On the other hand, the experience of four thousand years had confirmed men in the belief that from that bourn no traveler ever returns. Abraham, Isaac and Jacob were no more; the patriarchs and prophets had passed within the veil, to appear never again among mortal men. The darkest clouds shut down about the disciples; there was no longer room for faith. Sorrow filled their hearts. What was there for them but to go away and weep unavailing tears?

But Easter changed all this. The mourning was turned to joy, the sadness into a perpetual song of deliverance. Easter day brought the glory of noontide into the realms of darkness and despair. The totally unexpected had come to pass; the dead had come back to the band of despairing disciples; the Master was yet to teach them a lesson deeper than any one that had fallen from His lips in life. The disciples "saw and believed"—they doubted no more; even Thomas exclaimed, in glad surprise, "My Lord and my God!" Sight had come to the assistance of faith, and the indubitable seal was set to the truth of His glorious Gospel.

THE EASTER HOPE.

EASTER is a door of hope. It opens out of the darkness and prison in which the generations had been confined. It affords a new and more distant outlook for humanity. Easter reveals the invisible and brings nearer to us the realities of the world on the other side the stream. "If a man die, shall he live again?" is an old question, asked by the patriarch, and asked again and again by the men of every generation succeeding. The question is fundamental. It concerns the prospects, the hopes, the happiness, of every man. The answer to this vital question can never be rendered by science or philosophy. They may speculate and guess; it remained for Christ to bring life and immortality to light by His own glorious Gospel. And this He does, not by reasoning, nor even by His own authoritative declarations. These would have had great weight with His disciples, but He wished to adduce evidence that would be incontestable in the court of human reason. He removed all doubt from the minds of the disciples by coming back Himself from the dead. He furnished the evidence of fact which even skepticism itself cannot successfully contest. To the question of Job He alone has furnished an adequate and final answer.

Easter resolves the problem of our own resurrection. The redeemed rose in Him; He came as the first-fruits, a guarantee of the full harvest in its time. At His coming to judge the quick and the dead the saints will He bring with Him. Christ came back in the body in which He had lived, taught and wrought His miracles. We talk of disembodied spirits, but Christ in His last appearance was in the body in which He had been crucified. It was the embodied Christ that ascended and melted from the sight of men into the ineffable glories of the supersensual world.

THE EFFECTS OF EASTER.

THE resurrection of Jesus Christ is the supreme event of human history. The risen Lord became a new centre of power and holy influences which reached to the ends of the earth, bringing confusion to the forces of evil and re-enforcing whatever was true and noble and helpful to the elevation and salvation of man. The influence of no other event is so far-reaching and salutary. The light of the Easter morn has flashed around the world. But leaving this wider sweep of influence, let us notice

the effects produced by the resurrection of Christ nearer by.

Easter morn renewed the faith and activity of the band of disciples who had followed Jesus and suffered with Him. The change produced in the spirit and courage of the brotherhood is amazing. The timid and shrinking disciples became at once confident and bold as a lion in the presence of their enemies. Assurance had taken the place of hesitancy and doubt, and the new spirit which had come into them and which fairly possessed them from that hour bore them on to the moral conquest of the world. Heroic sacrifice and exertion for Christ were the natural outcome of this revelation of Christ's glory and power. To us, also, the revelation of Easter means a new dispensation of work for Christ. The rising of our Lord is not an event to be simply contemplated and believed; Easter must needs become incarnate in us; and, when this takes place, our whole life will be energized and we shall find our highest delight in the work of the Lord Jesus. What Christ wants is workmen in His vineyard. Mere spectators are cumberers of the ground, a hindrance rather than a help to the cause. The Easter day returns to you in vain if it does not move you to work. Take up the first duty; begin this very day; put your hand to the plough and never once look back until you reach the limit of the field. Your faith without works is dead; you believe in vain unless faith is re-enforced by exertion in the cause of the Divine Master.

WAITING FOR THE APPOINTMENTS.

THERE is always a peculiar and fascinating interest about the closing session of an Annual Conference. In the olden time, when there was less "foreknowledge absolute" and "fixed fate," less planning by committees and more simple reliance upon the will of God as expressed in the prayerful judgment of the Bishop, the last hours of the Conference were attended by a strained and almost breathless expectation. Today, while there are fewer surprises, there is still an element of uncertainty that each man feels for himself and his friends; and not only the ministers, but a host of sympathetic onlookers sit hour after hour through the tedious list of reports that always crowd in at the last. Usually, the Bishop and presiding elders absent themselves for awhile from the session to hold that final and eventful consultation which is likely to result in a partial overturning of what has been previously accomplished.

At length they reappear, pale and weary with late and laborious hours, and oftentimes pained by the unavoidable disappointment which they bring to some of their brethren. The Bishop takes the chair, and lays down his portfolio, small but weighty with destiny. With unpeppable relief the Conference sees that the last report is reached, but even then some inveterate debater rises with an objection; but woe be unto him if his point is less than of the gravest importance, for a murmur of disapproval is heard among the preachers, and a loud flutter of restlessness in the audience. The report is carried. The climax of the long and tiresome session is reached. The Bishop gives out a hymn, and the congregation rises, glad of the change of position.

It is worth something to see that body of ministers standing shoulder to shoulder. It is a memorable experience to hear the rich volume of harmony that floods the great building with sweetness and power. Look for a moment into those faces. There is the young man, but late a probationer, now ordained to the eldership. Gratified at last that his probationary career is at an end, he awaits his appointment with unusual eagerness. How full of hope and joyous confidence is he! What to him are obstacles or privations? His whole being is aglow. His pulses bound as he summons his powers to the work of the Lord, and seems to hear that ancient battle-cry: "O my soul, march on with strength!" From a pew in the gallery a fair, flushed young face, as yet without a line of care, reflects the exaltation of his own, and their eyes meet in the blessed understanding of a mutual pledge to work for the Master.

Just beyond, and quite in the front pew, for he hears with difficulty, stands saintly old Brother Steadfast. How white his hair has grown! He leans heavily upon his cane. He is one of the superannuated ministers, once foremost in the service, but now laid aside. It is the event of all the year for him to come to Conference and sit among his brethren, and perhaps

lead in prayer occasionally. He begins to look very lonely now, for only two are left of the large class who joined the Conference with him in the forties. A tear trickles down his wrinkled cheek as he thinks how he can never again go forth to the work. Dear old man! Ere long the Bishop of souls will read his name for Paradise, and he will enter upon his reward and go no more out.

Near by stands one in early middle life, known as a "popular" man. There is no anxiety on his cheerful face, because he is down for the church of all others where he wants to go. That was settled months ago. He is well-clad, well-fed, and has a host of admirers. He is welcomed at many a rich man's table. His gifts are social rather than scholarly. He is genial and politic and fluent, some say magnetic. At any rate, he beams with a certain sort of success, and looks carefully for guide-boards that indicate "it is better farther on."

Across the aisle from him stands dear Brother True. Somehow the sight of him brings tears to the eyes that study these faces. He is a little past middle life, on the "down-grade" some call it, when they really mean at the foot of the last hill on the way to the heavenly city. One more patient, steady pull upward, and the journey is done. There is a quiet resignation in the entire air of the man, as if he had long ceased to expect anything especially desirable from the Bishop's portfolio. He stands grasping with both hands, but without nervousness, the back of the next pew, and one notices how shiny his overcoat is, and gray on the seams. He has an intelligent head, and there is a subdued fire in the keen, clear eyes that look out from the careworn face. He can put more of real worth into one sermon than his brilliant neighbor opposite can scatter through a dozen; but he has a peculiarly poor and halting delivery, and nobody wants him. He is used to not being wanted, used also to churches so feeble that two or three of them have to be put into one man's charge. His appointments have always been read in complete like, "Stony Hill and Joneses Corners," or, when there were more than two, "Hardtravel Circuit." He knows what it is to drive eight miles and preach in the morning, and then back over the New England hills, when the frost is coming out of the ground, to an afternoon service for twenty people, and off again in the evening to a distant prayer-meeting. He has made many a supper on bread and tea, without butter or sugar. He has sometimes been obliged to defer replying to a letter for lack of the price of a postage stamp. He knows what it is to go out of a cold house and harness his horse when the thermometer is below zero, to drive for miles in the bitter air, and home again to a scanty fire. He has seen his wife droop and die under her burdens, and his children deprived of proper nourishment and clothing. And yet this man stands there and sings with the rest, and is not bitter or complaining. He has read a promise: "Be thou faithful unto death, and I will give thee a crown of life." He has seen, also, another word: "If we suffer with Him, we shall reign with Him."

Just beyond him is another brother whose face is bright with a different light from that of the newly-ordained youth or the fashionable pastor. He, too, must be well satisfied with his prospect. Yes, he is; for the prospect is to preach the Gospel to sinners, and to build up saints. Where? Anywhere. But so says the enthusiastic youth. Ah! but this "anywhere" comes out of the heart of experience, out of the memory of light in darkness, gain in loss, the memory of the lions' den when the Lord shut the mouths of the lions, and of the fiery furnace wherein there walked side by side with him One like unto the Son of God. "O Lord of hosts, blessed is the man who trusteth in Thee." To him there can be no wrong appointment. For him no Bishop will make a mistake. "My soul, wait thou only upon God, for my expectation is from Him."

But while we have been looking at the preachers they have been singing, to an old, familiar tune,—

"O let us still proceed
In Jesus' work below;
And, following our triumphant Head,
To further conquests go.

"The vineyard of the Lord
Before His laborers lies;
And lo! we see the vast reward
Which waits us in the skies.

"Where all our toils are o'er,
Our suffering and our pain;
Who meet on that eternal shore
Shall never part again."

"The Kingdom of Heaven on Earth."

THE foregoing phrase occurs in Edward Everett Hale's description of Southern California, recently written from there to a personal friend in this city. Principal C. C. Bragdon, of Lasell Seminary, a world-wide tourist, but now making his first visit to Southern California, writes from Pasadena a personal letter to the editor, from which the following paragraphs are taken, which fully justify Dr. Hale's statement:—

"Trees of the semi-tropics in full summer foliage, acres of peach, almond and apricot blooms, roses climbing over the chimney-tops of two-story houses, heliotrope trees pushing their fragrant fingers into chamber windows, calla-lilies for garden-hedges, carnations and poppies in five-acre patches, and violets by the handful in every boot-black's buttonhole, strawberries three inches and oranges a foot in circumference more plenty than pine-needles in a Maine forest, give eye and palate a satisfaction that at first seems untimely when one lifts the eye to the snow-capped Sierras three miles away or drops it to the telegram that tells of the blizzard in the East, but which has already become a matter of course.

"We are having a good, restful time driving about through the orchards and fields of green grain and calling on old friends and called on by them, who, by Lasell's instrumentality, are as plenty as the oranges on the loaded trees. Every California city blossoms with Lasell pupils and their friends, either indigenous or imported for the season, so that California is likely to be more social in these two months than Auburndale or Boston has been in twenty years. There are nearly fifty Lasell pupils living in California; so you see we are not wholly idle."

Handicraft Rather than Higher Education for the Negro.

AS the result of successive visits to the South to study the Negro problem, we have strenuously endeavored to convince our readers that the imperative need of the Negro is industrial rather than higher education. To educate the Negro to make the most of himself where he now is and in the environment in which he is destined to remain for many years to come, is surely the only practicable end in view. This fact is being recognized by the more intelligent representatives of the race and by those of the white people who have most to do with the direct and beneficent endeavor to improve the condition of the Afro-American. At the recent important Tuskegee Conference the following declaration was unanimously adopted after a full and free discussion:—

"We are more and more convinced, as we gather in these annual conferences, that we shall secure our rightful place as citizens in proportion as we possess Christian character, education and property. To this end we urge parents to exercise rigid care in the control of their children, the doing away with the one-room cabin and the mortgage habit; we urge the purchase of land, improved methods of farming, diversified crops, attention to stock raising, dairying, fruit-growing, and more interest in learning the trades, now too much neglected."

In the *American Magazine of Civics* for February there is a luminous article on "The Education of the Negro," by Dr. J. L. M. Curry, agent for the Peabody Fund and the Slater Fund, probably the most competent and experienced student of this question now living. He says: "Whatever may be our speculative opinions as to the progress and development of which the Negro may be ultimately capable, there can hardly be a well-grounded opposition to the opinion that the hope for the race, in the South, is to be found, not so much in the high courses of university instruction, or in schools of technology, as in handicraft instruction."

Mr. Booker Washington's cogent address at the great Presbyterian Home Mission meeting in New York, March 3, should be extensively circulated among whites and Negroes. "What was three hundred years in doing," by keeping the Negroes in slavery, he said, "cannot be undone in thirty years. You cannot graft a fifteenth-century civilization into a twentieth-century civilization by the mere performance of mental gymnastics." "My people do not need charity, neither do they ask that charity be scattered among them; but they do ask that you send them leaders to guide and stimulate them until they are able to walk."

The *Examiner* of New York, the great Baptist weekly (to which we express obligation for important facts grouped in this editorial), in discussing the problem, concludes:—

"There are about eight millions of Negroes in the South, more than one-ninth of the total population of the country. In our eager desire for their advancement we forget their mental and industrial condition, and the condition of their ancestors through centuries of time. We forget that it has taken two thousand years to elevate the Anglo-Saxon peoples from the habitations in which civilization and Christianity found them to their lofty position today, far as that is from perfection. The Negroes would be miracles of genius and morality if they could achieve all that is sometimes demanded of them, in a generation or a century. Still, there are signs of indubitable and admirable progress."

Personals.

—Bishop Thoburn is on his way to this country, and is expected to arrive about April 15.

—Rev. H. W. Peck, of California Conference, has been chosen, for the second time, chaplain of the Senate of the Hawaiian Islands.

—Rev. Carlton C. Wilbur, Ph. D., of Central New York Conference, and presiding elder of Elmira District, has been elected principal of Cassanova Seminary.

—Bishops Newman and Mallieu will preach at Jermain Hall, Albany, March 29. The services

are for the purpose of raising the indebtedness on the several Albany churches.

—The many friends of Rev. S. L. Baldwin, D. D., among us will be glad to learn that the Newark Conference elects him as one of its delegates to the General Conference.

—We are gratified to note that Dr. Jesse Bowman Young, editor of the *Central Christian Advocate*, leads the delegation to the General Conference from the St. Louis Conference.

—Rev. Dr. George W. Hughes, after forty-three years of itinerant service, was granted at his own request a superannuated relation at the recent session of the St. Louis Conference.

—Hon. Daniel H. Chamberlain, of New York city, who is announced as commencement orator for Northwestern University, was elected governor of South Carolina in 1874 by the Republicans.

—Rev. Dr. J. O. Woodruff, presiding elder of Binghamton District, Wyoming Conference, and one of the best-known clergymen in that Conference, died March 30. He was a trustee of Wesleyan University.

—Mr. Clarence H. Dempsey, who graduated last year from the College of Liberal Arts, Boston University, has had the Jacob Sleeper fellowship conferred upon him, which provides for a year's study in Germany.

—We are pained to learn of the death of Mrs. Helen Marlon, wife of Rev. Dr. L. R. Fluke, president of Albion College, Mich. Mrs. Fluke was attacked by pneumonia March 9, which caused her death, March 19, at Albion.

—The *Baltimore Methodist* of last week says: "Rev. T. P. Frost enjoyed a fine day at First Church on Sunday last. The congregations are devoted to him, and enter upon the work this new year with increasing earnestness."

—Three Scotts who are delegates to the General Conference are relatives: North India Conference sends Dr. T. J. Scott; Northwest India sends his nephew, Rev. J. E. Scott; and North China sends J. F. Scott, M. D., a brother of the latter.

—The trustees of Wesleyan University have granted President Bradford P. Raymond a year's leave of absence. He and his family will sail for France, July 1, and he will spend his time studying the educational systems of the Old World.

—Rev. Joseph Agar Beet, of the Wesleyan College, Richmond, London, and distinguished as an exegete and theological writer, will visit this country this summer and deliver lectures at Ocean Grove and before Methodist preachers' meetings.

—Rev. E. W. Parker and wife, Rev. Messrs. Fox and Lewis and their wives, left Bombay for America, March 21. Mrs. Nind, Miss Baucus and Miss Dr. Swain were to sail on the same steamer as far as Port Said, whence they intended visiting Palestine.

—Rev. C. N. Sims, D. D., of Indianapolis, is going abroad three months, the guest, expenses paid, of one of his wealthy parishioners. That is a fine thing for a wealthy layman to do. Many of our well-to-do churches could do likewise, and the minister would return spiritually and intellectually refreshed and enriched.

—On Tuesday evening of last week, Chaplain D. H. Tribou, U. S. N., delivered a delightful lecture in the Monument Square Church, Charlestown. The subject was, "The Old Navy and the New." The Chaplain has been at much pains to secure suitable views for the illustration of his lecture, and the result is all that could be wished. To an accurate knowledge of his subject Chaplain Tribou adds a happy wit which enlivened the entire lecture.

—Though an event which might have been reasonably expected, yet we are greatly surprised to learn of the death of Rev. Jesse Stone, the oldest member of the Maine Conference, and the oldest Methodist minister in New England. He died at North Berwick, Me., March 28, aged 94 years. We had arranged to present a sketch and portrait of him in next week's issue. Rev. D. B. Randall, D. D., who was to prepare the proposed article, will present a suitable memoir for our columns at an early date.

—Bishop Bowman is represented in the *Western* of last week as having been approached, while president of De Pauw University, by an interested friend who inquired if he would like to be elected to the General Conference, to which he replied: "I have never sought an official position and never will do so." The same writer quotes Bishop Bowman as saying concerning the election of bishops at a General Conference: "I do hope that no man will be elected who is seeking it."

—The death is announced of Dr. Grace A. Preston, who died of lung trouble at Pasadena, Cal., where she had gone for her health, on March 20. Dr. Preston was born in Somerville, Mass., Nov. 1, 1860. She graduated from Smith College in 1882; from Boston University Medical School, with highest honors and an unprecedented scholarship record, in 1886; from the Woman's Medical College of New York city in 1890; studied in Paris for one year, and received the degree of A. M. from her alma mater in 1890. She was resident physician at Lasell Seminary and also at Smith College for several years, consulting physician at Dickinson Hospital of Northampton, and a member of the Massachusetts Medical Society. She was a pre-eminently noble, useful and able woman, and was greatly beloved by an unusually large circle of personal

friends. Principal Bragdon and his wife, who are in Pasadena, were privileged to minister to the comfort of Dr. Preston in the last days of her illness. Miss Mary Cox, of Durham, N. H., one of Lasell's graduates, has lived with Dr. Preston for nine years, and during the latter's long illness she was unremitting in her devotion.

—Bishop and Mrs. Joyce recently gave a reception at the episcopal residence in Chattanooga to the theological students of U. S. Grant University.

—Everett O. Flak sailed from New York by the Red Star line, on Tuesday, March 31, for Antwerp. He intends to remain abroad for rest and travel until September.

—Cards are out announcing the approaching marriage, on April 7, at high noon, in St. Paul's M. E. Church, Ocean Grove, N. J., of Dr. Susan F. Platt and Rev. T. Snowden Thomas, editor of the *Peninsula Methodist*. We proffer our hearty congratulations with the rest of the editorial fraternity.

—The *Christian Advocate*, in referring to Rev. D. B. Randall, D. D., of Portland, Me., says: "We doubt if there is a single survivor of the General Conference of 1840, except himself, and certainly not more than three of 1844." Dr. Randall's son, W. T. Randall, A. M., graduate of Wesleyan University and president of Chaffee College, is a lay delegate to the next General Conference from the Southern California Conference.

—Prof. J. W. Hoffman, the well-known Negro scientific agriculturist of the Tuskegee (Ala.) Institute, has been elected a member of the Massachusetts Horticultural Society in recognition of the work he is doing for the race along scientific lines, and for originating a new variety of strawberry a few years ago, now cultivated from New Jersey to Florida and along the Pacific Coast. Professor Hoffman's worth has been recognized by membership in leading societies in this country and in Europe.

—William Parker Taylor, of Townsend, died suddenly, March 16, aged 69 years. He was the most prominent member of the Methodist Church, and for many years one of the most influential, useful and honored citizens and business men of his community. In May, 1891, he was appointed postmaster by President Lincoln. He also filled various town offices, and represented his district in the legislature of 1887. Mr. Taylor took a hearty interest and a leading part in all public improvements. His contributions to charitable and public purposes were always liberal. His voice was ever raised for what he deemed to be the good of mankind. An obituary will follow later.

—Hon. George A. Reed, who represents, for the second year, the fourth Middlesex district in the State Senate, has his home in Saxtonville, where he has been for many years, with his family, a regular attendant at the Methodist Church. When not attending to legislative duties, Mr. Reed is the conductor on the Boston & Albany train running between Saxtonville and Boston. So many members of our church assist in managing this train that it is frequently known as the Methodist train. Senator Reed, both on his train and in the Senate, is one of the popular men. He is a devoted G. A. R. man. He is chairman of committee on Federal Relations, and is a member of committees on Military Affairs and Water Supply. He was a member of the House in 1892.

—Thomas F. Atkins, a highly-respected citizen of Sandwich, and one of the most popular conductors of the N. Y., N. H. and H. railroad, died at his home, Sunday, March 22. The deceased entered the regular employ of the Cape Cod railroad in 1850, when only eighteen years of age, and since 1871 has been a conductor, being, in point of service, one of the oldest conductors on the road. Funeral services were held the following Wednesday at the M. E. Church, of which Mr. Atkins was a member. Rev. C. N. Hinckley conducted the service, preaching a sermon particularly appropriate to the time and place. Mr. Atkins leaves a widow, two sons, three grandchildren, and two sisters, one of whom is the wife of Bishop Mallen.

—Ballington Booth is the second son of General Booth, general commander of all the Salvation Army. He is now thirty-eight years old, and much resembles his father in appearance, though his mother in character. He formerly commanded the international training quarters in London, and later was placed in command of the Army in Australia. Mrs. Booth was Miss Maud B. Charlesworth, and her father was the Episcopal rector of Limehouse, London. She was in boarding school when she decided to join the Army, and at once began work. She is one of the most interesting and impressive speakers that the writer ever heard. Profoundly spiritual, but free from cant, modest, gentle, and singularly persuasive, with great judgment and good tact as an executive, the remarkable success which has been achieved by her husband and herself is to be accredited very largely to her.

Brieflets.

The *Michigan Christian Advocate* of last week says: "The time limit should remain until the pastors and churches vote it out."

The statement made in the religious press to the effect that the secretary of the new communistic society known as the "Children of the King" would take no step without the advice of Prof. George D. Herron, has drawn from him

the distinct declaration that he has nothing to do with the society.

The Kent's Hill and Bucksport Seminary Associations have recently held annual reunions in this city which were largely attended by alumni, friends and special guests.

The *Peninsula Methodist*, in its issue of March 21, is a Wilmington Conference number, and in excellence of matter and illustration easily eclipses anything of the kind that we remember to have seen. The editor and publisher deserve, as they will receive, grateful credit for so successful an achievement.

The St. Louis Lay Electoral Conference passed a resolution asking the General Conference, in the appointment of Book Agents, to consider the wisdom of electing laymen to the position.

The *Northwestern* observes, in discussing the subject of "Worthy Episcopal Material":—

"Some observers are saying that the muscular, fearless, outspoken Methodist preacher is not 'available' as an episcopal candidate. That is not entirely true, yet a certain degree of conservatism seems requisite. Gilbert Haven appears to be an utter refutation of the latter saying, yet even he was elected under peculiar circumstances, and as a protest against the very demand concerning the conservatism of which we speak."

Without a single exception, so far as we have observed, the Lay Electoral Conferences are voting with overwhelming majorities against the removal of the time limit.

Persons who desire the reports of the proceedings of our patronizing Conferences and of the General Conference, and the advantage of a personal examination of *ZION'S HERALD* in its regular visits, can secure the paper on a trial subscription from April 1 to Oct. 1 for \$1.

There is a very practical suggestion in the following fact for many people in our connection who are possessed with the idea that a larger number of papers should be started:—

"The *Christian Secretary*, the Baptist paper published in Hartford, ceased to be with last week's issue, which is No. 18 of volume 53. The subscription list and good will are turned over to the *Examiner* of New York. Rev. C. A. Piddock, the editor, gives as the reason for discontinuing the paper that the day has passed when a State church paper is necessary. Railroads have brought all places so close to the large cities that the religious papers of the centres supply the field better than a paper published in a small city can."

Rev. Dr. C. H. Payne, secretary of the Board of Education, has rendered the cause of education an important service in the preparation of the "Hand-Book and Annual Report," just published. The whole subject of education in our church is comprehensively included. Statistical tables covering all the work of our institutions of learning have been prepared with critical care. Our ministers ought not only to thoughtfully examine this hand-book, but should preserve it for future reference.

The suggestion that our Bishops wear gowns is too absurd and improbable to receive serious treatment. The best word we have yet seen in regard to it is the following from the *Christian Standard* of Philadelphia: "Gowns for our Bishops! We think 'robes of righteousness' will do."

A friend of the Deaconess Hospital in this city is furnishing the institution with a choice library. Two elegant book-cases in oak, with glass sliding-doors, have been presented, and the first instalment of selected volumes was delivered last week.

The *Springfield Republican*, in noting with approval the fact that the ministers at Williamsburg, N. Y., were taking united action against long-conducted burial services, adds, with equal wisdom: "The days of the long-drawn-out barbarism of the old-fashioned funeral are over, and every movement toward simplicity and away from the gruesome, theatrical effects that have attended such ceremonies in the past, will be welcomed by sensible people."

The Evangelical Association in New England.

WE have been both amused and pained in reading the *Evangelical Messenger* of March 25, the official organ of the Evangelical Association. From it we learn of the recent session of the newly-created New England Conference of the Evangelical Association. The leading editorial of the issue is a communication from the editor, who visited the Conference and writes up the event for his own columns. Many of his declarations are unique and surprising. After exulting in the formation of an Annual Conference in New England, he says:—

"This remarkable movement is the direct outcome of the opposition to the doctrine of holiness which is strongly manifested in the M. E. and other churches in New England. For years the special champions of holiness have not only suffered persecution—of course in a mild form—but have been put down, silenced or pushed out from centres of large influence."

"Opposition to the doctrine of holiness!" The editor soon catches up the old indictment and scandal against our Methodist churches. We have heard it ever since our first acquaintance with the leader of this faction. It is a

libel. There has not been in the past, nor is there today, opposition to the doctrine of holiness in our churches. From eight years' experience with the Methodist ministry of New England in our present position, we are prepared to say advisedly that there is no intentional and combined opposition among them to the Wesleyan and Biblical doctrine of holiness as they apprehend it. Our ministry has been grieved and afflicted by the dogmatic, arrogant, and censorious presentation of a certain type of holiness, so-called. Indeed, we are not able to call to mind, as we write, a single minister of the nearly one thousand in our patronizing Conferences whose heart would not thrill, gladden and melt under the presentation of a doctrine of holiness which flowers in supreme love to God and to man.

"Pushed out from centres of large influence!" Will the editor of the *Evangelical Messenger* please interrogate his informants and state from what "centres of large influence" the leaders of this new denomination have been "pushed out?" We have known Rev. Joshua Gill ever since he was a member of the Vermont Conference, and have been familiar with his pastorates and the records which he made with his churches, and simple truth compels the statement that he never occupied "centres of large influence." "Pushed out!" There is no foundation in fact for the use of such language. No minister has been "pushed out" of our fellowship for such a cause. These men pulled out for reasons hereafter stated.

The editor of the *Messenger* thus characterizes the promoters of the new movement. Comment is unnecessary. He says:—

"Rev. Joshua Gill, for twenty years a prominent preacher in the New England Conference of the M. E. Church, . . . a man of deep experience, strong convictions and mature judgment, is the leader in this movement. His strong influence and intense activity soon secured a considerable following. Two years ago Rev. John Short, one of the strongest preachers of the New England Conference of the M. E. Church, . . . also joined our church and went at once into active service in our ministry. Both of these brethren served the larger and more important congregations in that church. Other brethren from the M. E. and from other churches have been added to the number, all of them earnest and devoted men of God, whose hearts God has touched, through whom many people have already joined our church, so that the work is already taking root, not only in Massachusetts, but also in Rhode Island, Vermont and Maine."

Of their mission among us the editor of the *Messenger* presumes to say:—

"They are set for the defence of the Gospel, and determined to infuse a new spiritual life into the dead religious formalism all about them. It is a reformatory movement, a reaction from the spiritual death of cultured New England, and it has in it the essential elements of success."

Our editorial friend possesses in a pre-eminent degree the quality of perfect assurance. To be able to overcome "dead religious formalism" and "spiritual death"—if our churches be in that condition—is a work for which any denomination may well take credit even in anticipation. But the statement of the situation in New England is a caricature of the real facts, as every well-informed reader of these lines knows.

We repeat that we are both pained and amused to read the *Messenger* editor's report and characterizations. We are pained when we think how wrong and un-Christian it is to inaugurate a movement upon a false and misrepresented basis. We are pained to think of the futility of the effort, the burden it will impose upon the unwary and deceived who are unable to bear it, the wrong done in cultivating a dwarfed and deformed type of piety, and the ultimate collapse of the undertaking, with its trail of spiritual atrophy and death.

We may say farther that we are not surprised at this result. We predicted it years ago. We said the leader's purpose was a schism in our New England Methodism, and that he proposed to cultivate his new denomination by defaming, irritating and preying upon our Methodist churches. The chief point of attack is not upon the sinful and unconverted, but upon our Methodist flocks. It is carried on as it began, with the allegation that our ministers are not holy, but are opposed to holiness, and that those who desire especially to cultivate holy living will not have any freedom in our churches. The nuclei of the churches of the Evangelical Association already formed, as the editor of the *Messenger* indicates, were wrested from our fold. In nearly every case Rev. Joshua Gill, while still connected with the Methodist Episcopal Church, under the guise of holding special holiness services, began the work of disaffecting the members of our churches, with the results which have followed.

For the information of our people and to serve as a warning of that which may be expected in the places named, we publish the appointments of the New England Conference of the Evangelical Association as they appear in the *Evangelical Messenger*:—

NEW ENGLAND CONFERENCE.

Boston District—Joshua Gill, P. E.

Boston, Jesse Lee Chapel and Brookline, Joshua Gill and Joseph A. Ward; Boston, First Swedish, Andrew Hyden; Boston, East, Leonard W. Malcolm; Chelsea, Jacob C. Briggs; New Bedford, George E. Noble; Pawtucket, Henry H. Perry; Central Falls, George N. Buel; Kingfield, Alton B. Clarke.

Cambridge District—John N. Short, P. E.

Cambridge, John N. Short and David F. Burns; Winter Hill and Charlestown, William E. Fredericks; Everett, Aaron Hart; Lynn, to be supplied; Salem, Robert Pierce; Stoneham, Charles E. Doty; Montpelier, Newton M. Shaw; Woburn, George Haddock.

The Sunday School.

SECOND QUARTER. LESSON II.

Sunday, April 12.

Luke 14: 15-24.

(Read Luke 14.)

Rev. W. O. Holway, U. S. N.

PARABLE OF THE GREAT SUPPER.

I. Preliminary.

1. Golden Text: *Come, for all things are now ready.*— Luke 14: 17.

2. Date: A. D. 29, December.

3. Place: Perea, near the fords of the Jordan.

4. Circumstances: Jesus was invited to dine with a Pharisee. He used the opportunity to heal a man afflicted with the dropsy, and to offer some wholesome instruction relative to Sabbath propitiation, the rule of precedence of guests at a banquet and the true principles of hospitality—that kind especially which gathered the poor and helpless, who, because of poverty, could not repay. One of the guests present ventured at this point an ejaculation, which sounds sympathetic and pious, but which, from the covert rebuke contained in the parable which followed, is capable of a less complimentary interpretation. He evidently expected to be numbered among the blessed ones "that shall eat bread in the kingdom of God." The Saviour's reply to him might be summed up as follows: Why call them blessed which shall feast in the heavenly kingdom when you and those around you, though invited, refuse to come?

5. Home Readings: Monday—Luke 14: 15-24. Tuesday—Matt. 22: 1-14. Wednesday—Prov. 9: 1-11. Thursday—Prov. 1: 20-33. Friday—Isa. 55: 1-7. Saturday—Acts 13: 42-52. Sunday—Rev. 19: 4-10.

II. Introductory.

The imagery employed in the parable of the Great Supper is so simple and suggestive as scarcely to need a paraphrase. We can almost see the costly preparations, the tables laden with the choicest viands, the couches arranged for the guests to recline, the busy servants, and the beaming, benevolent face of the host as he walks about and surveys it all. No expense has been spared, and nothing is wanting. Invitations have been sent out, and the messenger dispatched to notify each guest that all things are now ready.

But the invited do not appear. The messenger returns without them. He has been met at every turn by excuses, plausible and polite, but flimsy and inadequate. One had bought a piece of land and wanted to assure himself that he had made a good bargain; he was sorry, but he really must go and look at his new purchase; of course his host will see the necessity of his being excused. Another had invested in five yoke of oxen, and it was of first importance with him to go and "prove them;" in fact, he was just starting for that purpose, and stops only long enough to beg off from the supper. Another had just married a wife, and was too deeply absorbed in his new domestic relations to give the feast any attention. He does not ask to be excused; he thinks no apology is necessary in his case; he flatly declines to come.

In just indignation the master again dispatched the messenger, not to plead with those who had declined his courtesy, for their invitations were sternly and irrevocably canceled—not one of them even by subsequent repentance should be permitted to taste of his supper—but to a different class of guests. The streets and lanes of an Eastern city swarmed with specimens of every sort of physical disability—"the maimed, the halt, the blind"—who lived by charity and knew the bitterness of lifelong poverty. These were hastily collected, and conducted in their rags to the rich man's door and to the unwonted splendor and abundance of a magnificent feast. "And yet there was room." Again the messenger was sent forth with more peremptory orders, to scour the highways and explore the hedges, and compel all to come just as they were, no matter how they looked, that the house might be filled. And in like manner, when the Gospel was rejected by the religious chiefs of the Jewish nation, evangelists were sent to gather in the spiritually needy and poor—"the people who knew not the law"—and were therefore regarded as accursed, the publicans and harlots, the despised and outcast, even the outside Gentiles, who, though they felt themselves unworthy, were "compelled" by their own inward hunger and the gentle suasion of loving invitations to come to the Gospel feast.

III. Expository.

15. One of them—see "Circumstances" above. The speaker was probably a rich Jew, to whom the conversation was growing personal, and who tried to divert it by this pious ejaculation. Eat bread—"the figure under which the Jew expressed the bliss of the Messiah's glorious kingdom" (Whedon). He expected, being a Jew, to enjoy that bliss, but he thought

its inauguration belonged to the future. Jesus taught him in this parable that it had already come.

16. Then said he.—Our Lord's reply in substance was: "Yes, 'blessed' indeed is such an one; and therefore beware of rejecting the blessedness at the very moment when thou art extolling its greatness" (Godet). A certain man—meaning God, who spreads the feast. A great supper—"the kingdom of God, the feast of fat things in Isaiah 25: 6, completed in the marriage supper of the Lamb, but fully prepared when the glad tidings of the Gospel were proclaimed" (Alford). Bade many.—Of course, as we know from the history, the "many" in this case included the rulers of the nation.

17. Sent his servant—called vocatores by the Romans and *kleitores* by the Greeks, which nations had the same custom as the Jews in notifying their guests when the supper was ready. The "servant" may represent Christ alone, or also John the Baptist, who announced that "the kingdom of heaven is at hand." Come—the Gospel invitation in a syllable. All things are now ready.—"He makes known to Israel that the blessings of the kingdom of heaven from this instant on are attainable for them; and that in such wise that they have nothing else to do than to come, to take, and to eat" (Van Oosterzee).

18. They all.—Scarcely any of the Jewish leaders accepted the call of Christ. Cases like Nicodemus were so exceedingly rare that practically, or as a class, "all" were rejecters. With one consent—literally, "of one," or "from one." They were all of the same mind, all dominated by worldliness. To make excuse—"to beg off." Must needs go and see it.—"Strange time to go and see ground, just at supper time! On the face of it, it was a downright lie. He did not want to go to the feast, and so he manufactured this excuse to ease his conscience. This is what people make excuses for. The devil gets men into that cradle, and rocks them to sleep in it" (Moody). Have me excused.—Others can go, but my case is peculiar.

19. Have bought five yoke of oxen.—A lawful-enough business transaction, but here was the perversion of the lawful to the disobedience of Christ. I go to prove them—"had started, as it were, and preferred not to alter his plan. The first represents one so pressed with business, that he thinks he cannot find time to attend to a higher obligation which he still acknowledges; the second, one so interested in his worldly plans that he will not relinquish them, though he feels that he must excuse his conduct" (Schaff).

20. Married a wife—"the most ridiculous excuse of all. Why did he not take his wife along with him? Who likes to go to a feast better than a young bride? He might have asked her to go too, and if she were not willing, let her stay at home. The fact is, he didn't want to go" (Moody). By Mosaic law he was excused for one year (Deut. 24: 5) from undertaking military service, but there was no restriction upon his going to a feast. Farrar surmises that Paul is alluding to this parable in 1 Cor. 7: 29-33: "The time is short; it remaineth that both they that have wives be as though they had none," etc. Cannot come.—He does not even ask to be excused.

21. Servant came and showed (R. V., "told") his lord.—"We have here a shadow of the complaints and lamentations of our Lord over the stiff-necked obstinacy of the Jews in rejecting Him" (Farrar). Being angry—that judicial, righteous wrath which the Lord is often represented to feel towards those who willfully reject His claims. Go... into the streets and lanes.—The call was still confined to the city, that is, to the Jewish nation; only it was addressed to the poor and lowly. Bring... poor, and the maimed, and the halt (R. V., "lame"), and the blind.—"From these no excuses were to be feared: the blind had no field to view, the lame could not go behind his oxen, the maimed had no wife who could hinder him from coming; only the feeling of poverty could have held them back; but this feeling also vanishes since they must be in a friendly way led in by a servant" (Van Oosterzee).

22, 23. Yet there is room.—"The 'room' is indeed as vast as the merits of the Atonement, capacious as heaven itself" (Whedon). "Neither nature nor grace tolerates a vacuum" (Bengel). The sympathy of the messenger with his master's desire to have the guest-chamber filled, finely illustrates the longing that should fill the hearts of ministers and teachers to see their Master's table filled. Highways and hedges.—This means that the glad tidings should be carried outside Jewish limits—to the Gentiles who had been "strangers from the covenant of promise, having no hope, and without God in the world." There is room for all at that Gospel feast, and all are invited. Compel them (R. V., "constrain them")—not forcibly, which would have been impossible in the nature of things, but by persuasive arguments. They might protest that they were not properly clothed and were not fit company for a rich man's table; but such "excuses," coming not from a proud rejection of the invitation, but rather from their own humility and sense of unworthiness, might be overruled. "Just as I am," etc.

24. I say unto you.—Either our Lord at this point drops the parabolic style and addresses the company with the authority of the feast-giver

himself, or else He identifies Himself with the parable as being the master who gave the supper. Says Van Oosterzee: "It is as though the truth had become too mighty for Him to conceal it longer in figurative speech." None of these men... shall taste of my supper.—"It must be remembered that Jesus had now been distinctly and deliberately rejected at Nazareth and Jerusalem, in Judea, Samaria, Galilee and Perea" (Farrar). "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13: 46).

IV. Illustrative.

1. It is related of Aemulus, the poet, that from every season of the year he took arguments to give a new title to his intemperance. The spring (he said) required liberal drinking, in sign of joy for the renovation of nature; the summer, to temper the heat and refresh our drought; 'twas due to autumn, as dedicated to the vintage; and winter required it, to expel the cold that would congeal the blood and spirits. Thus he pleaded for the allowance of his excesses. And thus men, in the several ages of life (which are correspondent to the seasons of the year), have some excuses to delay repentance, and give some color to their contumacy in neglecting salvation. The vanity of childhood, the pleasures of youth, the business of middle age, the infirmities of old age, are plausible pretences to put off the seeking the kingdom of God and the righteousness thereof (Biblical Museum).

2. There is an old story of a beggar to whom one day there appeared by the wayside a beautiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise she glided past him; but she returned, with her treasures still held out to him, and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveler, and said, "Have you seen a beautiful stranger, with her hands full of things that I want, going along the road?" "Yes," replied the traveler, "her name is Opportunity. But when she departs she seldom returns." It might, indeed, be said that the same opportunities never return (Hurlbut).

Dedication at Windsor, Vt.

[The publication of the report of the dedication of this church has been delayed, with the expectation that an electrolype would be furnished.]

The new and beautiful church known as the Rachel Harlow Methodist Episcopal Church, on South Main Street, was dedicated, Feb. 4, under most auspicious circumstances. A large number of visiting clergymen were present, called together by the Epworth League convention and district Ministerial Association meeting, which were held in connection with the dedication of the church. At the hour of service the house was completely filled, and all standing room occupied. The presiding elder, Rev. L. L. Beaman, had general charge of the service, which was participated in by the pastor, Rev. O. D. Clapp, and by Revs. A. U. Ogilvie, pastor of the Old South Church, C. U. Dunning of Claremont, H. A. Spencer of Montpelier, A. J. Hough of Brattleboro, and A. W. Ford of Newbury. The sermon was by Rev. W. N. Brodbeck, D. D., of Boston. His theme was: "What Constitutes a Successful Church?" He showed that true success was not in numbers, wealth, culture, or social prestige, but in fidelity to the truth and church ordinances, the spirit of unity and faithfulness, accompanied by deep personal piety sustained by an abiding faith in the power and strength of the invisible God. The sermon was a masterful and earnest presentation of practical truth, and the great audience gave to it the closest attention to the very end.

At the close of the sermon Dr. Brodbeck made a statement of the financial condition, and in a wonderfully happy but successful way secured pledges from the congregation to the amount of \$2,000. The church was then formally dedicated according to the forms of the Methodist Church, Rev. L. L. Beaman leading in the prayer of consecration, and the people dispersed amid universal congratulations and in the joy of a beautiful church, free from all incumbrance. The singing of the occasion added much to the interest of the services. The choir was assisted by some outside talent. Mrs. O. D. Clapp has had entire charge of the music, and has put herself and her superior musical talent heartily into the work.

The church is Gothic in style and elegant in finish throughout. The woodwork is Southern pine; the pews, pulpit set, communion table, organ, etc., of oak. The ceiling is finished in fancy panels of wood, which, with the tasteful frescoing of the walls and the harmonious coloring of the carpets, gives an artistic effect to the whole that is most pleasing. The building is of brick, 78 by 42 feet. In the front are two towers, one at each corner, 148 and 78 feet high respectively. The auditorium is 60 by 42 feet,

and 28 feet high. The vestry is at the front to the left of the main entry, and is 20 by 18 feet, with a ladies' parlor overhead of the same size. In the vestry are five chaste and beautiful memorial windows—one the gift of Rev. and Mrs. D. E. Miller, of Amesbury, Mass.; one in memory of Rufus M. Cole, by his widow; one in memory of Mrs. L. Jane White, by her daughter and husband, Mr. and Mrs. S. A. Read; one by the Junior League; and one in memory of Horace Phelps, the father of the builder of the church, by his widow. The basement is finished with kitchen, dining-room, cloak room, and other conveniences, making a complete church home. The pulpit and furniture were the gift of Mrs. Mary J. Wyman. The handsome Bible and Hymnal were presented by Mr. and Mrs. L. C. Parkhurst.

The building committee were L. C. Parkhurst, A. G. Taylor and E. P. Robinson. The builder was H. A. Phelps, of Ludlow. But back of all was the pastor, Rev. O. D. Clapp, who gave his constant personal attention, and sometimes personal labor, to make the enterprise the triumphant success it has achieved.

Thirty years ago when Rev. H. W. Worthen was presiding elder of Springfield District, the first Methodist services in Windsor were held at the home of Mr. L. B. Hilland, whose wife had been a member of the Methodist Church elsewhere. A class was organized at the same time by the presiding elder. Mr. Hilland was the first convert of the new movement. Mr. and Mrs. Hilland are still members of the church, though non-resident. Rev. A. L. Pratt was the pastor appointed to the Windsor church, and served it from 1838 to 1870. Then followed: David Magaha and J. Cline, 1870-71; D. E. Miller, 71-74; L. E. Rockwell, 74-75; A. M. Folger, 75-77; M. B. Cummings, 77-78; E. W. Culver, 78-81; and P. M. Frost, 81-83. Owing to financial reverses and removals, services were suspended, with the exception of a few months of supply work, till 1891, when Rev. A. W. Ford was appointed to Windsor. To him more than any other man belongs the credit of the present prosperous condition of affairs in Windsor. During his pastorate (91-94) there was a powerful revival, a renewed interest in Methodism was apparent, and a hall was purchased and fitted up for services. The intensity and earnestness of the movement attracted attention, and Mrs. Rachel Harlow, although a member of the Congregational Church, made the Methodist Church a generous bequest of \$10,000 with which to erect a church building. In 1894 Rev. O. D. Clapp was appointed to Windsor, and is the pastor at the present time.

Tuesday evening's meeting opened with a praise service conducted by Rev. A. W. Ford, and prayer by Rev. W. L. Todd, of Springfield. The sermon was preached by Rev. D. E. Miller, of Amesbury, Mass., pastor of the church in 1871-74. The house was packed with an attentive audience. The theme of the evening was, "The Church of the Future," from John 17: 20: "Neither pray I for these alone, but for them also which shall believe on me through thy word." L. L.

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AMONG THE NEW ENGLAND WORTHIES.

Rev. William Henry Hatch, D. D.

THE Rev. William H. Hatch, D. D., an honored member of the New England Conference, who joined the itinerancy in the earlier half of our century, has been graciously permitted to continue, in unusual vigor, far down into the vale of years. On the Conference roll his name stands near the head of the list, two or three only being a step in advance of him. The ranks once thick about him have been broken and thinned in the great battle, leaving only a sparse line on the field. But the few, as the many, face duty and destiny, prepared for "any fate" — whether still to remain with trumpet in hand, or to pass over and give account to the Great Captain of our salvation.

Dr. Hatch came of an honored ancestry. If the first American Hatch was not in the "Mayflower," he came early to the Pilgrim Colony, where long lines of his descendants have continued and have sent representatives forth into all parts of the country. From the first the Hatches of Plymouth were sturdy and stalwart men. At an early hour one branch of the family, to which our brother belongs, took root in the sands of the Cape, where the itinerant preacher early made his way, realizing great success. Among those gathered into the new fold was the head of this Hatch household. The father and mother became devout Methodists. Their house was opened for the class and prayer-meetings and became the home of the itinerants in their rounds upon the great circuit. Very early in the century the household broke up on the Cape and removed to Pittston, Maine, where they built a new home and where the subject of our sketch was born, April 11, 1807. He was trained in the fear of God and the love of knowledge. The schools afforded meagre opportunities for human learning, but in the family prayer was offered and the Bible and hymn-book carefully studied. At an early day the child was consecrated to the Lord in holy baptism.

As years elapsed and the son grew to manhood, he went to live in Great Falls, N. H., one of the early manufacturing villages of New England. There he came in contact with the outside world and became interested in the militia organization of the locality. He was a favorite among the members and early rose from the ranks to the captaincy. In a period of war he might easily have been led to the army. But the passion of the hour was industrial; on all sides men worked to obtain wealth. But in his new situation the young man was led astray from the faith of his father and mother in favor of Universalism. The wild shoot, however, never became very firmly rooted in the generous soil of the heart. To the invitation of Father Hoyt, the preacher in charge, to attend service, he replied: "I have thought of it," and at once secured sittings in the church.

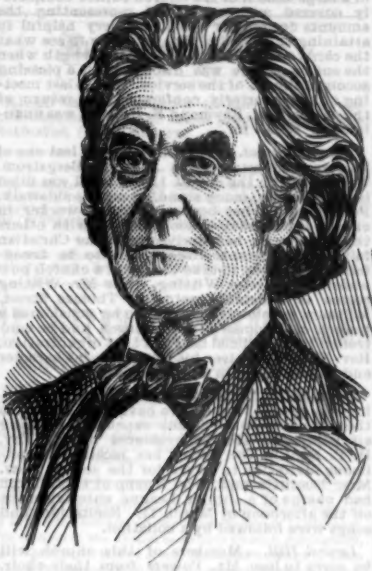
In 1831 the society was visited by a most gracious revival of religion. More than a hundred were added to the roll of members in a few weeks, many of them young men and heads of families. Out of the number no less than ten became ministers of the Gospel. Among the hundred converts was Captain Hatch, one of the most resolute and independent young men of the village and a leader along social lines. He came out resolutely on the right side. The preacher of the time was Rev. George Storrs, an able and consecutive thinker and a powerful speaker. He was then in his vigor and able by his logic and enthusiasm to carry the whole people before him. He received young Hatch at once into the church; for, singularly, the moment his heart was renewed he found no further trouble with the tenets of Universalism. The renovation of the affections rectified the brain. Soon after joining the church he began to think seriously about the duty of preaching, and once satisfied that the call was from above, he began to brush up his studies and took a few terms at the academy. In 1832 he was licensed to exhort, and a year later he was advanced to the full grade of local preacher.

In 1834, in connection with fourteen others (among whom were Converse L. McCurdy, James Adams and George F. Wells), he was received into the New Hampshire Conference on probation at its session in West Windsor, Vt. His first station was Newmarket, the seat of our first academy. Already a mature man, he was received by the people with great favor. In his first charge he gave unmistakable evidence of the commanding qualities which afterwards distinguished his ministry. At the close of his term he handed over to his successor a list of seventy-five new members. From Newmarket he passed to Exeter, Nashua, Claremont, Concord, and again to Newmarket. In all these places he had excellent success, in some of them making large percentages of gain. He was not sensational, but strong, and "struck home" every time. In every sermon he endeavored to arouse, convince and move to immediate action. Every autumn and winter he engaged in campaigns of service and seldom or never failed to secure gracious results. In 1836 he was ordained deacon by Bishop Hedding, and in 1838 elder by Bishop Morris.

In 1843 he was transferred to the New England Conference and stationed at St. Paul's Church, Lowell. The waters there had been more or less disturbed by the antislavery agitation and the removal of Schuyler Hoes; but under the able ministry of the new man everything became quiet, and both preacher and people enjoyed a delightful and profitable year.

After leaving St. Paul's he occupied some of the leading pulpits in the Conference, such as North Russell St. and Bennet St., in Boston; Melrose; East Cambridge; Chicopee; East Saugus; Worthen St., Lowell; Fitchburg; Milford; and South St., Lynn. The work was continued to a late hour — at Reading, Millbury, Swampscott, Allston and Ruggles St., where his health yielded, and in 1851 he took the supernumerary relation.

Though usually proof against all crases, he



Rev. William Henry Hatch, D. D.

was carried by the California gold fever and became one of the illustrious "forty-niners." At the time he was stationed in Boston, where the fever ran high. The Hay State Company, organized in the city to prosecute mining operations in California, included many of his friends and members of his church who were naturally desirous to have their pastor with them. He accepted the offer to become chaplain of the company. The two years spent in California were in the very nip of the gold struggle. Besides the care of his own flock, he often assisted William Taylor, who had just established himself in San Francisco. Everything was in an inchoate condition. There were no churches — no anything except a crowd of unprovided-for people. On his way out William Taylor had a daughter born on the high seas; she was christened by the Boston chaplain with the name Oceania. So far as we know, this was the first Protestant baptism on the gold coast. The two years in California were enough to beat in the old lesson that all is not gold that glitters. On returning at the end of his term he re-joined the Conference (1851) and resumed his work with his accustomed earnestness and success. He returned with the old Gospel of repentance and faith and with the old power in proclaiming it to the people. The California residence had been only a long vacation.

In 1860 he was chosen a delegate to the General Conference and proved to be a safe manager in a crisis of great difficulty and anxiety. From 1858 to 1862 he served as presiding elder on Lynn District, using in the administration care, diligence and wisdom. Though not liberally educated, he has been a strong thinker along theological and Biblical lines. He has a thorough knowledge of the Scriptures and has always been able to quote on occasion passages to cover any doctrinal or practical points he wished to make. Some years ago he was honored with the degree of Doctor in Divinity from Taylor University in Indiana.

As a man he is characterized by strength, ardor, good sense, a dry humor often served by a word, and by that stoutness of heart, courage and persistence which have given success to the English race. He belongs to the older type of Methodists. He believes in the fathers and in the Gospel message which was a power in their hands. Though conservative in a good sense, he is progressive when he finds a new thing worth adopting; but you must enable him to see the advantage to be secured by the change.

Dr. Hatch has lived through a remarkable period in the history of the church, the nation, and, indeed, the world itself. Old things have passed; new ones have advanced upon the stage. Old empires, dynasties, organizations, have disappeared; the world of form and ideas is no longer what it was when he entered the itinerant field. Such changes test the qualities of men. The true and reliable abide in their lot and place, while the less trustworthy are swept as the chaff from the threshing-floor. The temperance and antislavery struggles shook many men from their base; the church lost many from the membership and ministry. But through it all our brother has labored for the abatement of those great evils and he has allowed no one to array him against the church. Whoever was disposed to secede, he abode in

the ship confident of outriding the storm.

But, above all, Dr. Hatch has been a preacher. For this high service he has both natural and gracious endowments. He has a strong physique, the capacity for work, the ability to endure, and a strong and resonant voice, enabling him to speak easily and impressively to large audiences. To the physical vigor which has endured so long is joined a mental soundness and robustness, a grasp of truth, an insight into the great Gospel verities, and a facility in handling his material before an audience, which have always made him an acceptable preacher. In his utterances he has been strong and bold. The great outlines of evangelical truth are ever before his mind, and on them he has a firm hold. In favor of Arminian theology are his strong convictions and love, enabling him to speak it out of both head and heart. Through all these years of nearly a century he has been a man of one work. He has aspired to be only an itinerant preacher. To save men and build up the cause of God has been his one ambition, and at this he has wrought nobly and long, honoring the church and doing the will of God. And, in turn, he is held in highest esteem by all those associated with him in the Conference.

His home has been once and again touched with sorrow, but the beams of the evening sun make it again a place of light and joy. The four sons given to him yet remain as a benediction in these late years.

DISTRIBUTION OF MAINE METHODISTS.

Some Changes of a Half-Century.

Rev. W. H. Barber, A. M.

THE Minutes of 1843 show the largest membership ever known in Maine — 27,748. Of these, 182 were local preachers whose homes were not given; of the rest, 14,472 were in what is now the Maine Conference, and 13,094 in the East Maine. During the next four years there was a great loss of 3,612 in the Maine and 4,334 in the East Maine region, reducing the total to 19,630. In every county there was a loss, with the exception of Arcoostook, which gained three. The Maine Conference portion of Sagadahoc, however, gained 41. Since 1847 there have been ebbs and flows, but, on the whole, the Maine has advanced from 19,630 to 12,563, and the East Maine from 8,770 to 10,749, making a present total of 23,312. This is 111 less than was reported in 1846.

In 1845 we find 100 charges, the average membership of the 150 which reported being 147%. In 1895, 225 of the 226 charges reported, with an average of 103%. Every county sees an increase in the number of charges, except Oxford and Kennebec, which remain the same, and Waldo, which loses one. The largest numerical increase is eleven in Cumberland; the largest percentage of increase is in Arcoostook, from three to twelve.

In comparing city and country membership, we shall reckon as cities all that are now incorporated as such. Churches in the country sections of the cities, such as North Augusta and Peak's Island, are regarded as country churches. In 1843 the division was: Maine, country, 12,298, city, 2,174; East Maine, country, 12,271, city, 823; total, country, 24,569, city, 2,997. The city membership was a little less than 11 per cent. of the whole.

The loss of the next four years was a country loss. The Maine country lost 3,641, while the city gained 29. The East Maine country lost 4,346, while the city gained 22. The whole country loss was 7,987, while the city gained 51. Thus, in 1847 the city membership was over 15 per cent. of the whole.

Since 1847 the East Maine cities have advanced from 845 to 1,925 — an increase of 1,080. The country has also made an increase of 800 — from 7,925 to 8,724. The city now has nearly 18 per cent. of the membership, as compared with 9% per cent. in 1847. In the Maine Conference

the city membership has more than doubled — rising from 2,308 to 4,434; while the country has fallen from 9,957 to 8,130. Thus over 26 per cent. is in the city, instead of the 20 per cent. of 1847. In the whole State, 27% per cent., nearly, are now in cities.

The growth of the city at the expense of the country can also be seen by comparing the membership in the different counties in 1845 and 1895, when the membership differed but 111. In such a calculation we must, of course, reckon all the membership of each charge as living in the county in which the place which gives name to the charge is located. As this is not always the case, these figures can be regarded as only approximately correct.

County.	Members in '45.	Members in '95.	Gain.	Loss.
Cumberland	3,980	3,771	1,945	
Arcoostook	200	275	875	
Androscoggin	923	1,208	285	
Washington	1,173	1,779	606	
Knox	619	1,073	454	
N. H. Charges	120	264	144	
Sagadahoc	734	648	213	
York	2,471	2,437		34
Lincoln	1,203	1,248		45
Penobscot	2,327	2,364		37
Piscataquis	877	800		77
Hancock	1,315	1,213		102
Franklin	1,864	1,934		70
Somerset	1,607	900		707
Waldo	1,223	900		323
Kennebec	2,867	2,116		751
Oxford	1,990	932		1,058

In Cumberland, the cities of Portland, Westbrook, and Deering gain 1,335; thus the country loses 70. If Peak's Island and the three societies of South Portland are reckoned with the cities, the rest of the country loses 190. In Androscoggin, all the gain was in Lewiston and Auburn, the country losing 8. Knox, outside of Rockland, loses 26; and Sagadahoc, outside of Bath, loses 34. Thus the gain in these counties has been in the cities, yet the country has not lost so great an extent as is seen in some other counties. The large towns which they contain, and their nearness to the cities, no doubt explain this. Only in Washington and Arcoostook do we find a gain in the country. In Washington, however, 311 of the gain is in Calais and Eastport, and it must not be forgotten that the country increased over 50 per cent. in population from 1840 to 1890. Arcoostook is emphatically the new region of the State, and more than doubled its population from 1840 to 1890. The same tendency which prevails in the rest of the State is also found here; for, though there are no cities, the two largest towns of Caribou and Houlton account for 27% of the gain.

Many of the counties which lose are kept from a much worse showing by the gains of the cities. In York County, Biddeford and Saco gain 116; in Penobscot, Bangor, Brewer and Old Town gain 297; in Hancock, Ellsworth gains 97; in Waldo, Belfast gain 36; in Kennebec, Gardiner, Hallowell, Augusta and Waterville gain 36. The other counties contain no cities, but the largest towns in Somerset and Franklin gain — 132 in Skowhegan and 169 in Farmington. In Lincoln, no one special place can claim credit for the good showing, and in Oxford the falling off is general.

In Somerset, the loss is chiefly in the Maine portion, falling from 1,200 to 684, while the East Maine fell from 297 to 274. In Kennebec the East Maine suffers the most, falling from 1,123 to 494, the Maine falling from 1,965 to 1,621. In Sagadahoc, the East Maine loses 65, while the Maine gains 172.

Since 1847, although the State gains 3,662, Oxford, Franklin, Somerset and Piscataquis, which contain no cities, lose 412, 37, 207, and 2 respectively, while Kennebec and Waldo, in spite of gains in the cities of 131 and 113, lose 486 and 37.

Still another evidence of country decay is found in the number of charges which have dropped out of existence. In the Maine Conference we find 11 charges and two parts of circuits, and in the East Maine 13 charges and two parts of circuits, given in the appointments of 1845 — all country places — which make no appearance in the appointments of 1895. At some of these places there may still be preaching, but there is nothing in the Minutes to reveal such fact.

Such figures demonstrate beyond question the growth of city membership at the expense of the country charges. The whole story cannot be told, however, without an analysis of the population of the State, and a comparison of the two.

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GENERAL AGENT FOR THE NEW ENGLAND STATES.



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The Conferences.

(Continued from Page 5.)

poem by Rev. A. J. Hough was read by Miss F. L. Perry. Presentation addresses were made in behalf of the Ladies' Aid Society, the Epworth League, and the parishioners in the Methodist Church, and also in behalf of the Masons, Odd Fellows and Daughters of Rebekah, which were fittingly responded to by the pastor. Among the presents were a handsome china dinner set of 112 pieces from the Ladies' Aid Society, a purse of \$25 from the St. John's Lodge, a purse of \$20 from the Springfield Lodge, a check of \$15 from Island Pond friends, and a large variety of silver ware and small sums of money from personal friends.

Montpelier.—Rev. A. H. Webb lectured recently at Iraburgh on "The Yankee and his Peculiarities." Mrs. Webb has been in the south part of the State recently, speaking at Hartland, Woodstock, and Windsor in the interest of the W. H. M. S. The addresses have been very highly spoken of by those who heard Mrs. Webb. The spring term at the Seminary opens Tuesday, March 31.

West Fairlee.—Four have been received in full in the church recently. Rev. E. H. Bartlett, the pastor, received an urgent invitation to return another year.

Brattleboro.—Rev. A. J. Hough, the pastor, received a hearty invitation to return for a fourth year.

Williamsville.—The Williamsville people recently gave Mrs. Fairbanks, the pastor's wife, a beautiful fur cape.

Northfield.—On a recent Sabbath, 3 were baptized and received on probation. Electric lights are being put into the church. Saturday evening, March 21, a large number of the friends of Rev. and Mrs. L. P. Tucker met at the church vestries and then sent for the pastor and his wife and reminded them that it was the ninth anniversary of their wedding. The gathering was a complete surprise to the pastor. A large number of presents testified to the good-will of the people.

P.S.

The point of a woman's letter is always the postscript. We will send (free of charge) a sample bag of Bradley's

"Yorkshire" Salt

to any woman mailing us her address. "Yorkshire" Salt is free from lime and dirt, and won't harden in damp weather. Let us know if you can't buy it at your grocer's. He can supply you if you insist.

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DO YOU WANT TO SELL A Western Mortgage or Western Land—avoid foreclosure costs—stop paying good money after bad—get a good investment instead. Make excellent condition of title, and your lowest price. Over \$1,000,000 in Western securities successfully handled by the present management of this corporation. THE BOSTON REALTY, INSURANCE AND TRUST CO. Send for our Bond List. 80 Equitable Building, Boston.

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CLINTON H. MENEELY, General Manager. TROY, N.Y., & New York City. Manufacturers of Superior Quality.

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E. W. Vandusen Co., Cincinnati, Ohio. Best Pure Copper Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at 1893-1894. B.P. Co. Price from \$100.00 to \$1,000.00.

assembled. At the fourth quarterly conference a hearty and unanimous invitation was given to the pastor to return for another year. L. L.

New England Conference.

Boston Preachers' Meeting.—The order of the day, March 22, was, "The Amusement Question in the Methodist Discipline." Rev. F. N. Upham gave the address. He frankly avowed his position as in favor of the removal of the prohibitory sentences in 1240, and the return to the original position of Wesley in the General Rules, which reads: "The taking of such diversions as cannot be used in the name of the Lord Jesus." Two disclaimers were introduced: (1) That this movement is not in the interests of worldliness, or a concession to our triple foe, "the world, the flesh and the devil;" (2) that it is not with the desire of enlarging our numbers by any unholy compromise. The constitutional phase of the question was examined, with the conclusion that the General Conference of 1872 had overstepped its granted rights in altering the General Rules, and had taken a course extra-judicial in that it had given opinion upon a supposititious case. The speaker showed that in some way the General Rules as they regard slavery and temperance had been changed to revert to Mr. Wesley's exact words on those subjects, and that in this case we should return in a similar way.

The chief points made were that the removal of the prohibitions would mean the reassertion of a standard at once even, broad, and Biblical: (1) An even standard. As it is now the list of prohibited diversions is woefully defective. It is not adapted to a world-wide church. Now it is an offence for an American Methodist to get intoxicated with liquor, but nothing is said against a Chinese Methodist going overboard with opium. We in the United States must not go to a horse-race, but there is no law against our Mexican and Spanish brothers going to a bull-fight. The General Rules forbid the "reading those books which do not tend to the knowledge or love of God." In harmony with present position we ought to have a board to black list all books unfit to be read. We have a shifting scale of judgment for bishops, members of Annual Conferences, local preachers and members of the church. There is no law forbidding our preachers of high or low degree from dancing, playing cards, or going to the theatre, but our members must look out. (2) A broad standard, i. e., a readily defensible one, in the spirit of the great commandment of love, on which "hang all the law and the prophets." Broad not in the sense of a disastrous liberalism, but a large-minded and large-hearted charity. (3) A Biblical standard. "Do all in the name of the Lord Jesus."

When the question was given to the house it was taken up by Messrs. Perrin, Rice, Haven, F. Woods and D. Sherman, who agreed with the position of the address, and by Messrs. W. H. Hatch and L. B. Bates, who dissented.

On Monday, March 29, Rev. J. H. Pillsbury read an interesting paper upon "Some Needed Changes in Our Episcopacy." Next Monday Mr. Chas. R. Magee will speak upon "The Layman in the Church—Changes Demanded."

Boston South District.

People's Temple, Boston.—The People's Temple has just issued its "Annual." It contains interior views of the Temple, electrotypes of Dr. Brady, his assistants, president of board of trustees, class-leaders, and other helpers. Every department of the work of the church is interestingly and forcefully represented. Pages are devoted to the statement of the sources of the "Present Powerful Success of the Temple." "Sparks from the Pastor's Anvil," and lists of members and probationers, with residence, are given. Under the head of "Summation" appear the following statements:—

"We are running clear of debt at an expense, including benevolences, of about \$100,000 per year, with over \$1,000 in the treasury. We have had over 600,000 people at the various services during the present administration of thirty months."

From "Sparks from the Pastor's Anvil" the following paragraph is taken, as the best illustration and vindication by Dr. Brady of his peculiar methods:—

"There are some people who are great sticklers for the proprieties, as they call them, in worship. These proprieties, according to their creed, are unvarying forms, cold ceremony, unfructured conventionalities, close adhesion to precedent. Any seeming new enterprise with life in it, is to be tabooed, frowned down, as disgraceful, unseemly, irreverent, and innovative. Now, the trouble is, that the things these sticklers call 'the proprieties' are 'the proprieties,' and the things they call 'the proprieties' are 'the proprieties.' Dead, dooming formalities should have no place in the church of the living God. For the outburst of joy, the swell of enthusiasm, the sobbing of a penitent, the exultant amen, the exuberant hallelujah, the fervent, unlettered prayer, the earnest, heartfelt speech, and the hearty responses of aroused worshippers are as natural and proper in the true church of Christ as is the booming of the billows on the beach, or the rolling of the thunders in the sky."

Mattapan.—The report of the dedicatory services of this church, with an electotype of the new structure, will appear next week. U.

At the Preachers' Meeting for Worcester and vicinity, Rev. G. W. Mansfield read a fine paper on the topic, "Should Card-playing be Sanctioned by the Christian Church?" Rev. W. N. Richardson presided, and Rev. W. J. Thompson led the devotional exercises.

Trinity.—March 9, Rev. R. F. Holway and wife received the young people of the church at their home on Main Street. A large number gathered to pay their respects. Miss Louise Beaumont played a solo on the violin, the company sang, and refreshments were served. Always a pleasant time at this home.

The Epworth League of this church gave a novel social in the vestry, March 16. Each member gave a sketch of some character in history, and the rest set down on paper a guess as to the one described. Afterwards comparisons were made to find out who was best at guessing. A short literary program was held later.

Dr. Emerson Warner and Mrs. Warner, who are now in Venezuela on a pleasure trip, are to sail, April 1, for the West Indies, reaching home early in April.

The "Girls' Mission Band" of Trinity have recently given a missionary entertainment called an "Oriental Excursion." This consisted of an imaginary trip to Japan, Korea, China and India. About thirty-five of the young people and children were dressed in costumes to represent the people of these various countries, giving a Japanese tea-party, a Hindu school, and various other Oriental scenes. A large and enthusiastic audience greeted them. The "Advanced Little Light-Bearers" were the guests of the occasion, their mite-boxes being their tickets of admission. At the conclusion of the entertainment seventeen children marched forward and with a pretty mite-box exercise made their offering, which amounted to \$10.

Trinity Church is closing another successful year. Nearly seventy different persons have

been received on probation and into full membership during the year. The benevolent offerings have been increased, and all the financial needs of the church for the present year fully cared for. At the morning service on Sunday last the pastor called for a subscription of \$3,500, which, with the \$4,100 from pew rentals and box collections, would fully provide for the current expenses of the church for the coming year. It was a large amount to be raised at a single service, but with the aid of several brethren who are known for their generous giving, the whole sum was raised, making a total amount, with the pew rentals, of \$7,600. An ingenious device, prepared by Mr. W. A. Warden, and consisting of a large sketch of the church edifice completely covered with cards and representing the amounts desired per week, was very helpful in attaining this result. The curiosity to see what the cards concealed and the joy at length when the entire picture was disclosed was a pleasing accompaniment of the service. At the last meeting of the quarterly conference, the return of the pastor, Rev. Raymond F. Holway, was unanimously asked for.

Thomas Street.—This church has lost one of its foremost members in John A. Bergstrom. The church on the day of the funeral was filled to overflowing, many standing on the sidewalk. For years he has been an earnest worker in church and Sunday-school, sharing with others the benefits he had derived from the Christian faith. Rev. Syntie Svensson is to be transferred to Quincy to take charge of a church now under Rev. Victor Witting, while Mr. Witting comes as assistant pastor to Thomas Street. Millbury mission is hereafter to be considered a branch of Thomas Street Church and be controlled by the official board of that organization. Rev. Nels Eagle gives his lecture on "Character and Reputation" in Malden soon.

Coral St.—Congregations have doubled during the year. Twenty-five have been added to the membership. Current expenses are being all paid, and the benevolences raised. Rev. H. P. Rankin, the pastor, has received a unanimous invitation to return for the second year. Mrs. Doolittle and Mrs. Knapp of this church had charge of a Junior League entertainment on the afternoon of March 14. Recitations and songs were followed by a collation.

Laurel Hill.—Members of this church will be sorry to lose Mr. Powers from their choir. He has given great satisfaction for the past year. QUIT.

Boston North District.

Marlboro.—The church vestries have been beautifully refitted and decorated at a cost of \$125, the entire work being done free of charge by a number of skilled workmen, members of

the society. One person was received into full membership, March 8. The class-meetings are more largely attended than for several years, and an excellent spiritual interest prevails. Rev. B. B. Sweetser, pastor.

Woburn.—The quarterly conference at a recent meeting passed resolutions highly commendatory of the work of Rev. I. Berton Smith, assistant pastor, during the past year. Under his earnest care and supervision, and that of Mrs. Smith and Miss Grace Smith, a flourishing Junior League and a Primary League have been established.

Asbury Temple, Waltham.—Sunday, March 22, was a day of fruitage to this church—8 were received by letter, 3 into full connection, 21 on probation, and 9 were baptized. Rev. Luther Freeman is pastor.

Graniteville.—The twenty-fifth anniversary of the dedication of the Graniteville church was duly observed, March 25. The sermon in the morning was by Dr. Biss, and was an able, inspiring discourse upon the "Victories of Christ's Church." The services of the anniversary proper in the afternoon were directed by Rev. A. Woods, former pastor of the church for two full terms. The letters received from former pastors and the reminiscences given in the love-feast were deeply interesting and impressive. The closing service of praise and preaching was in the evening. The first pastor, Rev. M. H. A. Evans, who has also served this church two terms, gave the large audience a history of God's dwelling with men. It was a great pleasure to have Mrs. Evans present, to whom, more than to any other, is due the honor of planting this church, her father, Mr. Charles G. Sargent, giving the site, superintending the construction, and largely paying the bills. This red-letter day will long be remembered in the annals of the church's history. Rev. A. J. Hall, pastor.

Boston East District.

Bradford, People's Church.—There has been a net gain of forty during the two years of the present pastorate; \$1,000 have been paid on the church debt; floating debts to the amount of \$225 have been canceled; while the Ladies' Aid Society has raised a fund of \$150 toward procuring a pipe organ. All current expenses are provided for, with a small surplus left for next year. It ought also to be mentioned that the Epworth League has taken a pledge of \$100, and the King's Daughters another of \$50, on the church debt, to be paid before Conference. The Epworth League has 76 members, 56 of whom are active. The Junior League also numbers 76, and the average attendance at their meetings is between forty and fifty. At the fourth quarterly conference, held Feb. 29, a unanimous

(Continued on Page 16.)

This plain, honest statement from the Mayor of Trenton, N. J., needs no embellishment—it carries conviction.

Booth's "Hyomei" Pocket Inhaler Outfit

is sent by mail for \$1.00. It is the new and wonderful Australian "Dry-Air" treatment of Asthma, Bronchitis, Catarrh, Coughs, Rose Colds, Hay Fever, Loss of Voice, and similar diseases. Plain statements, unsolicited, from men of such prominence, cannot be bought; you must believe them.

Office of the Mayor of the
City of Trenton, New Jersey.

Emory N. Board,

Mayor

R. T. Booth Esq.,

23 East 20th St., New York.

Dear Sir:—

My absence from the city for the past two days prevented my answering your telegram of yesterday. You have my permission to say, that I believe "HYOMEI" to be one of the most wonderful cures for Catarrh and Throat trouble that has ever been discovered. It my case the effect has been marvelous (and I have not been as persistent in the use of the Inhaler as I should have been to have received the best results.) I enclose you Money Order for \$2.00 for two Pocket Inhaler Outfits for friends of mine, to whom I have recommended it, and who I am anxious shall have the benefit of this most remarkable panacea.

Very Respectfully,
Emory N. Board

What more can be said, except to add that hundreds of letters come to us every day bearing witness to positive and permanent cures of Asthma, Bronchitis, Catarrh, Loss of Voice, and similar diseases.

Hyomei Cures by Inhalation.

It is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs. The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest crevices, is slowly exhaled through the nostrils. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing, instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

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An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gall Herdman Eagle Brand Condensed Milk.

"Our Young Crusaders" is the significant and taking title of the program for next Children's Day, just issued from the press, prepared by Dr. C. H. Payne, corresponding secretary of the Board of Education. It is simple, yet attractive, instructive and impressive. There is plenty of music, the exercise containing five original hymns by Dr. Geo. Lansing Taylor, Dr. J. B. Kenyon, and Dr. C. H. Payne, with simple and stirring music by Prof. J. R. Sweeney and W. L. Mason. Children's Day is one of the great institutions of the church, and the program annually issued by the Board is coming to be recognized as admirably adapted to the objects for which the day was instituted. Last year nearly 500,000 of these programs were sold.

L. Prang & Co. have just issued from their presses "Easter in Heaven;" "Heaven in Easter"—two poetic sermons of Rev. Ernest Warburton Shurtleff, pastor of the Church of the Pilgrimage, in Plymouth, Mass.

Church Register.

HERALD CALENDAR.

Vermont Conf. Ep. League Anniversary, Barre,	April 7		
New England Conf. Ep. League Anniversary at Springfield,	April 8		
Maine Conf. Fr. Aid Soc. Annual Meeting at Goodwin's Mills, at 4 p. m.,	April 8		
CONFERENCE.	PLACE.	TIME.	BISHOP.
Maine.	Auburn, Me.	"	S. Merrill
New England,	Springfield, Mass.	"	S. Foss
Vermont.	Barre, Vt.	"	S. Fowler
East Maine.	Old Town, Me.	"	S. Merrill
Troy.	Gloverville, N. Y.	"	S. Fowler

CONCERNING GENERAL CONFERENCE EXPENSES.—To PRESIDENTS, ELDERLY AND PASTORS: By order of the Committee on Entertainment this final invoice is sent you in regard to the collections for the General Conference expenses. We find in tabulating the returns that not a few charges throughout all the Conferences have as yet made no report. The amount per member and per charge is small, but inattention here and there must result in a large deficit. Only one month remains in which to meet the apportionment, which is essential to the good and honor of the church. May we not earnestly request you to give this matter special and immediate attention?

W. F. WHITLOCK, Sec.

NEW ENGLAND CONFERENCE.—CONNECTION.—The examination of candidates for admission on trial will be held at Asbury Church, Springfield, on Wednesday, April 2, at 10 a. m., instead of Thursday afternoon, as previously advertised. E. M. TAYLOR, for Com.

NEW ENGLAND CONFERENCE EPWORTH LEAGUE ANNIVERSARY.—The anniversary this year will be held on Wednesday evening (not Tuesday as heretofore), in the State St. Church, Springfield. Speakers, Bishop Cyrus D. Foss and Rev. E. M. Taylor. U. E. DAVIS, President.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINDLOW'S SOOTHING SYRUP has been used for children's teething. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dean's Rheumatic Pills, absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

Dr Strong's Sanitarium.
Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class hotel, elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths, massage, electricity, all baths and all health appliances. New Turkish, Russian, and natural sulphur water baths. Lawn Tennis, Croquet, etc. Open all the year. Send for illustrated circular.

THE LAY ELECTORAL CONFERENCE from churches within the bounds of the New England Conference will be held in the chapel of Asbury Church, Springfield, on Friday, April 10, at 3 p. m. Members entitled to seats in this Conference will please govern themselves accordingly.

WILLARD S. ALLEN, (Com.)
CHRISTIE C. CORBIN, Sec.

MAINE CONFERENCE.—The class of the Second Year will meet the committee in the vestry of the M. E. Church in Auburn, on Tuesday, April 7, at 10 a. m.

JOHN R. CLIFFORD.

NOTICE.—The Preachers' Wives' Association of the Springfield District will give a reception to the preachers' wives of the New England Conference on Saturday afternoon, April 11, at 4 o'clock, in the parlors of Asbury Church, Springfield. There will be an address by Bishop Foss and other exercises appropriate to the occasion. Mrs. G. F. DUBOIS, Sec.

Deaths.

SUTHERLAND.—In Kendall Green, Mass., March 19, Rebecca Sutherland, widow of the late Rev. George Sutherland, aged 69 years and 10 months.

EAST MAINE CONFERENCE.—The class of the Second Year will meet the examining committee in the M. E. Church, Old Town, Tuesday, April 14, at 10 a. m. C. W. BRADLEY.

W. F. M. S.—The regular quarterly meeting of the New England Branch of the W. F. M. S. will be held in Grace Church, corner of Ferry and Magazine Sts., Cambridgeport, on Wednesday, April 2. Executive committee session at 10 a. m. Public sessions at 11 and 3. Herakiah Butterworth and other interesting speakers will address the meeting.

Electric cars from Bowdoin Square, Tremont House and Union Station pass through Central Square, Cambridge, a short distance from the church. Basket lunch as usual. Mrs. M. D. SWELL, Rec. Sec.

MAINE CONFERENCE.—The class of the First Year will meet the committee at 10 a. m. and 3 p. m., Tuesday, April 7, in the vestry of the church at Auburn.

SPECIAL NOTICE.—The members of the Board of Trustees of the Maine Conference will please bear in mind that a meeting held in Portland, on May 28, 1895, the by-laws were changed so as to have the annual meetings of the board some on the "day preceding the Annual Conference," instead of "the second day of the Annual Conference." The annual meeting will therefore be held in Auburn, on Tuesday, April 7, in the M. E. Church. GEO. D. LINDSEY, Sec.

BOSTON CITY MISSIONARY AND CHURCH EXTENSION SOCIETY.—The annual meeting of this Society will be held in Wesleyan Hall, 20 Bromfield St., on Monday, April 6, at 3 p. m. All contributors to the funds of the Society are members. As business of great importance will come before the meeting, a full attendance is earnestly desired. CHAS. F. RICH, Sec.

EAST MAINE CONFERENCE.—The class of the Fourth Year will meet the committee in the M. E. Church at Old Town, on Tuesday, April 14, at 10 a. m. J. F. HALLEY, for Com.

WARNING.—I desire to warn our Methodist pastors and all friends of one Arthur Berkeley, who came to Tremont St. Church in January, professed conversion, and seemed in every way worthy of confidence. He has, however, proved himself a villain, and has departed suddenly, stealing everything he could from the family with whom he was staying. He is a very small man, apparently about thirty years of age, of smooth address and dark complexion. His record as discovered since his disappearance is thoroughly bad. It was a devil and not an angel we housed. JOHN D. PICKLES.

For Sale.

An unusual opportunity is afforded any society that is thinking of building or re-seating a church about \$250.

The Newton M. E. Church have fifty-six pews, chestnut, black walnut trimmed; thirteen gothic arch top stained glass windows, interior (chestnut) finish, which they will sell at a great bargain for immediate removal. Address,

A. S. WEEK,
Publisher Zion's Herald, Boston.

W. F. M. S.—The anniversary of the Vermont Conference W. F. M. S. will be held at Barre, April 10, at 3 p. m. Miss Louise M. Hodgkins, editor of the Women's Missionary Friend, will deliver the address.

FREDERICK BREMAN, Conf. Sec.

VERMONT CONFERENCE EPWORTH LEAGUE ANNIVERSARY at Barre, April 7, at 7.30 p. m. The address will be delivered by Rev. Edwin A. Schell, D. D., general secretary of the Epworth League. The railroad will sell tickets for fare one way. Call for Vermont Conference tickets. L. P. TUCKER, Pres.

W. H. M. S.—The anniversary of the New England Conference W. H. M. S. will be held in Asbury Church, Springfield, Saturday, April 11, at 3 p. m. The speaker of the hour will be Mrs. May Leonard Woodruff, of Paterson, N. J., general organizer of the W. H. M. S. SARAH WYMAN FLOYD, Conf. Sec.

NEW ENGLAND CONFERENCE.—The class in the Fourth Year's studies will meet the committee at Asbury Church, Springfield, at 4 p. m., Tuesday, April 7, for examination in Bowne's "Theism." Note change from 3 to 4 p. m. Those who have passed the examination in this book privately will be on hand promptly at 9 a. m., Wednesday, for remaining studies. A. H. HERRICK.

A CARD.—The Italian Church Helpers' Society, composed of American and Italian auxiliaries of the Italian Methodist Church at the North End of Boston, desires to express its grateful appreciation of the many forms of help afforded by both Methodists and non-Methodists in connection with the Feast held March 25 and 26. Continued financial assistance is of extreme importance. The same may be sent to Vernon A. Field, Esq., Blackstone National Bank, Boston.

EAST MAINE CONFERENCE, HOW TO GET THERE.—By Railroad.—The Maine Central railroad will sell round-trip tickets for one fare from stations on their line to Old Town, from April 13 to 16, good to return until April 21. Also from Bangor, Bucksport, Ellsworth and intermediate stations and stations east of Old Town on the 17th and 18th. From stations on the Knox & Lincoln division via Bath, the rate for round trip from all stations, Rockland inclusive, will be \$4.15.

The Bangor & Aroostook railroad will furnish all persons coming to Conference over their line, and paying FULL REGULAR FARE from any station, Conference week, to Old Town, free return tickets. These return tickets may be had of the railroad secretary of the Conference.

The Canadian Pacific railway will sell tickets from St. Stephen and Aroostook County stations to Old Town, April 13-15, at limited first-class fare; members, delegates, etc., to procure with their tickets standard certificates. These, when properly filled out at Conference by the railroad secretary, will entitle the holder to procure a free return ticket. Don't forget to ask for certificates with tickets.

By Steamboat.—The steamer "Frank Jones" will sell tickets from landings east of Bar Harbor to Old Town, via Bar Harbor, for one fare the round trip. Tickets good to go April 13 and to return the following week. The Bangor & Bar Harbor Steamboat Company will give one-half fare to ministers and delegates over their line, Conference week, from all landings to Bangor and return. Boats will leave Bar Harbor Monday and Wednesday of Conference week, at 7 a. m.

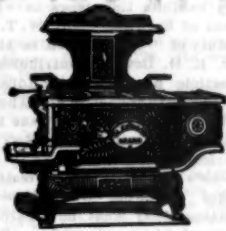
The Bangor & Bangor Steamship Company will sell round-trip tickets from landings on the Penobscot River to Bangor and return on steamer due to go up the river Tuesday, April 14, and Thursday, April 15, at one fare for the round trip. Tickets will also be sold at the treasurer's office in Boston, from Boston to Bangor and return, for \$4. Tickets good on steamers due to leave Bangor, Monday, April 13, and Wednesday, April 15. Return limited up to April 15 or steamer due to return that day. All the above, over this line, subject to weather and ice conditions.

The Frontier Steamboat Company will sell round-trip tickets from Bangor to Calais and return for \$1.35, and from Robbinston to Calais and return for 75 cents, to persons desiring to attend Conference. I. H. W. WEAVER, Railroad Sec.

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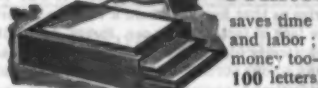
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Our Book Table.

Moral Evolution. By George Harris. Boston: Houghton, Mifflin & Company. Price, \$2.

Evolution and ethics are two master words of our age. Evolution, though a late mintage, has swept opposition from its path and advanced to the forefront. Science bows before it, and leaders in every other field of human knowledge are gradually making the great surrender. Evolution is the recognized authority on all sides. By it, we are told, the worlds were framed, and the things which now appear were evolved from other and older forms. The greatest obstacle in the way of evolution has been man's moral nature. The animal economy might very well come down from an ape, but how did man come by that strange thing we call conscience? This has been a stone of stumbling the wise men could not well get over, and so they have gone around it on either side.

To this knotty question Prof. Harris, of Andover, addresses himself, in the fresh and fruitful discussion contained in this volume. He finds four possible relations which may exist between evolution and ethics: 1. The two forces may be antagonistic. In many minds evolution can be no other than the deadly foe of ethics, antagonizing individuality and moral freedom. 2. These forces may be independent, each running along a parallel of its own. Mr. Alfred Wallace is a distinguished advocate of this view. Here he parted company with Darwin. He leaves the animal economy and the lower instincts under the sway of evolution, but excepts the moral, mathematical, musical and artistic faculties in man. 3. Evolution and ethics may again be viewed as identical forces. It will not surprise us that few have held a view so clearly in the face of facts. How can forces so unlike be practically identical? 4. The true view, according to our author, is that the two forces are coincident and harmonious. The two are not identical, but co-operative and supplementary, the one side supplying what may be lacking in the other.

The author accepts the findings of evolution, and then goes on to show the coincidence and harmony of the two. He approaches the subject from the side of ethics. What has made a great part of the difficulty in treating the subject of morals has been the assumption by evolutionists that ethics spring exclusively from the altruistic sentiment, from sympathy. An important service of Prof. Harris, in this book, is found in his vindication of self, self-realization, self-love, as one of the corner-stones of ethics. Self-love is as really a part of man's moral nature, and is as really at the basis of ethics, as altruism. It is a man's first duty to take care of himself; but, in caring for himself, he may not injure another. Self-love and altruism hold the moral world in equilibrium. In bringing out this thought and in thus showing the beautiful harmony existing between evolution and ethics, the author has performed valuable service. He is clear, incisive, and yet full and flowing in his style. He touches all phases of the subject and brings to view the many shades of thought.

The Critical Handbook of the New Testament. By Edward C. Mitchell, D. D. Illustrated by a map, tables and diagrams. New and enlarged edition. New York: Harper & Brothers. Price, \$1.50.

The present is the re-issue and enlargement of a work which had found favor with Biblical students on both sides of the Atlantic. It is an admirable outline of Biblical criticism of the New Testament. The author deals with textual or lower criticism. In the accompanying tables and diagrams the authenticity is presented to the eye. The canon is briefly yet comprehensively and clearly presented. The body of the book is concerned with the text and its sources in versions and manuscripts. The volume contains an account of 3,500 manuscripts, a large number of which have been found in recent years. It is a convenient index to manuscripts, which are so clearly described that they can be easily found. A large number of these manuscripts are in America. Table VII. contains fifteen fac-similes of manuscripts, some of which have never before been published. There are also tables of the ancient versions and of Greek and Latin writers. At the end of the volume is a valuable "glossary of abbreviations, signs and library designations," by which light is thrown upon many points hitherto obscure. The entire contents of the book is rendered accessible by a full and carefully-prepared index. In its new form and greater fullness it will be welcomed by the careful student as a most important and convenient help in this department of Biblical introduction. It is a work of unequalled excellence.

In Search of Quiet: A Country Journal. May-July. By Walter Pritt. D. D. Hartford: Student Publishing Company. Price, \$1.50.

The background of this story is rural. The student hides himself in a country village. His touches of the life and scenery about him are delicate and graceful. He causes the reader to see and feel what he describes. It is a world of quiet, where the thunderous sounds of commerce and war are a mere reminiscence. But in the midst of this world of quiet there breaks a tragedy of crime. It is a picture of guilt, misery and wretchedness following crime, drawn with vivid realism. The quiet of nature and the disquiet caused by guilt make a striking contrast.

Tendencies of German Thought. By Rev. J. H. W. Buckenbrough, D. D. Hartford: Student Publishing Company. Price, \$1.

The author of this volume has had unusual opportunities and helps in the study of his subject. As student and preacher, he was for seven-

teen years a resident in Germany and was familiar with great professors and leaders of thought. These nine lectures were delivered at Yale, Oberlin, Gettysburg, and other institutions. The second and third lectures deal with the current phases of German philosophy, and the three following dwell upon theological tendencies. The book contains a valuable lecture on German Socialism, and a closing one on the method of the scholar and thinker. It is a volume characterized by clear thinking, fullness of information, and a strong presentation of the subjects in hand.

The Supply at Saint Agatha's. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Company. Price, \$1.

"Saint Agatha's" is a new Laodicea—rich, fashionable, high-toned, and in need of nothing but religion. The elegant Dr. Primrose had the gripe and went off to Palestine or somewhere else, and a less famous clergyman was to supply his pulpit. But he was taken ill and died, and a stranger came, very like the Lord Jesus, and spoke unreportable words which shook the dry bones and drove the conceit out of that complacent body of saints. His words, like the Roentgen rays, revealed the inner life of every hearer, causing all to feel their poverty and sin. The story is a hot blast against fashionable and respectable churches filled with sinners posing as the elect of God. The last person they want to see is the Lord Jesus.

James Inwick, Ploughman and Elder. By P. Hay Hunter. New York: Harper & Brothers. Price, \$1.

"James Inwick" is a Scotch dialect story. It shows how hard it is to get a new idea into the brain of a Scotchman. Inwick is a liberal and a very great man among his fellows. Through the confusion on questions of the time, he insured the re-election of Mr. Lowrie to Parliament, where he again voted for disestablishment. The measure succeeded, and James Inwick found himself ostracized by his countrymen. The pages are filled with Scotch humor; indeed, the main conditions are humorous. The characters are drawn in broad and bold outline and well filled in with appropriate colors.

The Wonderful. A Story for Young People. By William E. Slocum. New York: F. H. Revell Company. Illustrated. Price, \$1.50.

Children live in the ideal world. The atmosphere of the imagination is about them everywhere, and whoever would teach them must avail himself of the resources of fancy and myth. Aware of this, the author of this little volume furnishes a story of Oriental life which contains the main facts in the life of our Lord on earth—His birth, life, teachings, marvels, His tragic death and triumph over the grave. This story of the Wonderful is well planned and charmingly told. It is the marvelous story of Jesus in a new and picturesque version.

MILTON'S PARADISE LOST. Books I. and II. Edited by Albert S. Cook. (Boston: Leach, Shewell & Sanborn. Price, 35 cents.) This volume is a fresh instalment of the "Students' Series of English Classics." It contains a valuable introduction, giving the salient facts and characteristics of Milton, and explanatory and illustrative notes on the text. This, like the other volumes in the series, is neat, convenient and helpful. It is given in good type, with buckram binding. — AMERICAN LIBERTY. By Robert H. Vickers. (Charles H. Kerr: 56 Fifth Avenue, Chicago. Price, 50 cents.) We have here a new American libel. The author sings of the lands of South America, the peaceful natives, the coming of the Spaniard, and the breaking of the bonds which he imposed, by the liberal chiefs. The strains are majestic and the descriptions and characterization impressive. — THE BEAUTY OF KINDNESS. By James Vila Blake. (Chicago: C. H. Kerr & Company.) This is a single chapter, in tract form, from the author's work, "More than Kin: A Book of Kindness." This chapter is sent for a cent a copy, as a sample. The theme is interesting and is well treated as to thought and style. — GREEK LEXICON OF THE NEW TESTAMENT. By W. Greenfield. (Boston: H. L. Hastings. Price, 25 cents.) Designed as a companion of the Polymetric Greek Testament, this Lexicon is printed in very small type, in order to compress much matter into a small compass. Our objection to the edition is this small type, which can be read only with young eyes or by aid of a microscope. Aside from this defect, the work is good. The edition has been improved in various particulars by consulting standard Greek lexicons, especially that of Wahl, translated and improved by Dr. Edward Robinson. — A COMEDY IN SPASMS. By Iota. Illustrated by Isora C. Chandler. (New York: Frederick A. Stokes Company.) The scene of this story is laid in Australia and England. The book is written with spirit and in a fresh and vigorous style, and gives a phase of human life seldom found in novels. — HAIL COLUMBIA, OR HAIL MARY! Which shall Rule America? By A. W. Hall. (Syracuse, N. Y. Price, 25 cents.) This is a bugle-blast against the Pope and his Jesuits. The author has a gift as a pamphleteer; he exposes the raw side of the papal church in its past doings and present intentions. He gives strong evidence to show that the Catholics are organizing and arming throughout the country. One of his witnesses is Father Chiqui, who gives the names of no less than ten military orders in the Romish Church in America. — ALDEN'S LIVING TOPICS CYCLOPEDIA. (New York: John B. Alden. Price, 50 cents.) Alden publishes a magazine designed to supplement the high-class cyclopedias by the adequate treatment of new topics

and by bringing the old ones down to date. The bound numbers of this magazine bear the title of "Cyclopedia." This little volume runs through A. and B. with an appendix. Its distinction is that it is current, dealing with things up just now and offering information on matters of the hour about which we would like to know. — THE CHRISTIAN ENDEAVOR HOUR, WITH LIGHT FOR THE LEADER. By Thomas G. F. Hill and Grace L. Hill. (New York: F. H. Revell Company.) This manual contains forms for installing officers and receiving members, with texts, topics and brief suggestions for the leader from January to July, 1896. An admirable book for its purpose. — PIVOT WORDS OF SCRIPTURE. By Rev. P. B. Power. (New York: Thomas Whitaker. Paper covers, 50 cents.) Really a series of brief sermons on important Scripture topics, fancifully connected by such adverbs as then, now, here and yet. The topics are important, such as repentance, faith and fear, the tenacity of love, and non-consideration, which are treated in a fresh and incisive way. — CHRIST AND MODERN UNBELIEF. By Randolph H. McKim, D. D. (New York: Thomas Whitaker. Paper, 50 cents.) An excellent little volume adapted to aid those troubled with doubt. It comprises a series of seven lectures delivered by Dr. McKim in his own church in Washington, D. C. His thought is centered upon the divinity of Christ. A thoughtful, yet popular, fresh and suggestive book. — THE CONVERTED CATHOLIC. Edited by Father O'Connor. Volume XII, for 1895. (New York: James A. O'Connor, 142 West 21st St.) The Converted Catholic is a monthly, the numbers of which for a year are included in this bound volume. The editor is outspoken against the errors of Rome and yet kindly in his temper toward individuals. He speaks the truth in love, holding before Roman Catholics a better way than that pointed out by the Pope and the hierarchy. The magazine is especially adapted to meet the difficulties of Roman Catholics feeling their way to the light and desirous of finding the true door, which is Christ.

Magazines.

The (Southern) Methodist Review for March-April has no worthless article. Bishop Hargrove opens with a contribution abounding in practical suggestions on "Woman's Work in the Church." Maurice Thompson furnishes one of his dainty literary articles on "The Pindaric Perspective." Dr. James Mudge contributes a thoughtful and strong paper on "James Bunting," long the Nestor of the Wesleyan Conference. Dr. Hammond pleads for "The Church College versus the State University." Dr. James S. Kennedy exhibits the stages in "Spiritual Development of St. Paul." Dr. W. T. Poynter urges the duty of "The Church to the Black Man." Dr. E. H. Dewart contributes an instructive article on "The Manitoba School Question." The editor continues "The Making of Methodism," touching in this issue the itinerancy. The editorial notes and reviews of books are always fresh and suggestive. In noticing Bishop Foster's last book on "Creation," the editor makes somewhat liberal use of the scalpel, cutting away what he regards as the exorcismes of his great work. (Barbee & Smith: Nashville, Tenn.)

Ganton's Magazine is a continuation of the Social Economist. The March number opens with an article on "The Silver Senators and Protection." "The Politics of Greater New York" discusses the question of uniting the two cities of New York and Brooklyn. This is followed by: "What the English think of Us;" "Export Bounties Not a Remedy;" "Charles Booth and his Work;" "Theory of Social Forces;" and "Foreign Commerce for 1894-5." The topics are all treated in a fresh and able manner. The magazine occupies an important place in the field of economic discussion. (Political Science Publishing Company: New York.)

The Biblical World for March has for a frontispiece a picture of "The Ruins of Philae."

The editorial notes are, as usual, fresh and suggestive. Prof. Bruce gives the fourth type of thought in the Gospels in St. John. "The Elegy of a Broken Heart" is a bit of Job (3: 3-26) arranged by Prof. R. G. Moulton. Prof. M. S. Terry has an "Aid to Bible Readers" on the book of "Revelation." Merwin Marles-Snell gives a "Reminiscence of Nasareth." President Harper classifies the "Prophetic Material." The notes of various kinds in this magazine are always valuable. (The University of Chicago.)

Music for March is a good number, affording a variety of musical information. "An Interview with John Philip Sousa," "Our Mother Tongue," "Ups and Downs of Melody," and "The German Opera," are among the topics of the month. (Music Magazine Publishing Company: 1402-5 Auditorium Tower, Chicago.)

The March Donahoe's presents a pleasing combination of articles, sketches, poems and stories, appealing to a wide variety of tastes. Charles Robinson leads with a paper on "Leo XIII. and the Peace of Europe." M. E. Hennessey presents an illustrated sketch of "The Three Josiah Guineys." The fiction, poetry, editorial paragraphs, and departments, are excellent. (Donahoe's Magazine Co.: Bcs'ca.)

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EASTER VOICES.

Emma A. Lente.

Hark! Songs in the sky;
And clear, sweet, and high,
The music of bells;
And their melody tells
That the gloom is o'erpast,
And bright joys hasten fast
To thrill all the earth
With fresh life and new birth.
'Tis the glad Eastertide;
Let its meaning spread wide—
That Death reigns not for aye,
But is conquered today.

Hark! Upward there floats
The organ's rich notes,
And anthems of praise
Happy voices upraise;
For they sing of the tomb,
That, despoiled of its gloom,
Stands ever ajar
And alight with a star;
And the blossoms full fair
With their breath scent the air,
And the whole earth replies
To the smile of the skies.

O hearts that are sad,
Be soiled and glad,
For your dead shall arise,
And in the far skies,
All healed and forgiven
And sheltered and shriven,
Both you and your own,
In the light of the Throne,
Shall be filled with amare
And the raptures of praise,
When Death's boasting is past,
And Life conquers at last.

Poughkeepsie, N. Y.

Obituaries.

Merrill.—Charles Atwood Merrill, fourth of the seven sons of John and Deborah Merrill, was born in Woodstock, Maine, April 20, 1829, and died in Springfield, Mass., Jan. 9, 1896.

He was converted in Wintthrop, Me., at the age of sixteen, and immediately united with the Methodist Church, and though his early associations and training had been with the Congregational Church, he never wavered in his allegiance to the church of his choice. After years of hesitation and shrinking from the solemn responsibility, he decided, in 1852, to follow his convictions of duty and to give himself to the work of the Christian ministry. In the fall of that year he entered the Theological School at Concord, N. H., from which he was graduated in 1855. The same year he joined the Providence (now New England Southern) Conference, and was appointed to Globe Village (Brayton Church), Fall River, and successively to Middletown, R. I., Millville, Mass., Little Compton, R. I., Mystic and Hazardville, Conn., serving in each charge the full term allowed by the Discipline. In 1867 he was transferred to the New England Conference and stationed in the Central (now Grace) Church, Springfield. Following this he was appointed to Ipswich, 1869-70; Rockport, 71-73; Woburn, 74-75; Holyoke, 76-77; Easthampton, 78; Monson, 79-81; Winchendon, 82-84; Oakdale, 85; Tapleville, 86-87; Maynard, 88-90. While at Maynard an obscure heart trouble developed so seriously as to compel him to resign active work, and reluctantly turning away from the service so dear to him, he removed to Springfield, where he resided until his death.

Mr. Merrill was twice married.—In 1848 to Sarah A. Foster, of Skowhegan, Me., who died in 1852, leaving an infant son, Charles P. In 1855 he married Mr. Sophia Truesdell, of Boston, Conn. Three children of this marriage survive.—Elmer T., Clifton S. and Elie A. His two oldest sons were graduated at Wesleyan University, the second, Elmer T., being now a professor in that institution.

Mr. Merrill was of that type of early itinerants to whom Methodism owes its marvelous evangelism and its solid organization. He had in youth only the opportunities for school and training of a New England farmer's son. When convinced of his call to the ministry he seized upon the best means of education which Methodism afforded, and never after felt that his education was completed. As a preacher he was clear, thoughtful and instructive, with a power which springs from deep conviction and sometimes the thrilling intensity of one filled with the Holy Spirit. Some of his first appointments were to pioneer work. In the second of these, where he organized the church with but four members, in a few months he saw a hundred conversions. But mainly his work was that of steady growth and sturdy upbuilding. He everywhere commanded the confidence and esteem of his people. His religious experience in his later years was rich and joyous, often finding expression in thanksgiving intended only for the ear of God, but sometimes heard also by human ears. "No," he said once, in response to his wife's inquiry, "I do not want anything. I was only thanking God." He kept wonderfully in touch with the church and looked forward to the meeting of the Annual Conference even to the day of his unexpected departure. He enjoyed greatly the faithful pastoral ministry of Rev. W. G. Richardson during his last sickness, as of a brother beloved. A half-hour before his end, in response to the remark of his wife that his physician thought him not quite so well as the day before, he said, "He doesn't think it anything alarming, I hope." She said, "I don't know; but if it were, you would not be afraid, would you?" "Oh, no," he replied, "I shall not die shouting, but I shall die trusting." In a few minutes he had passed within the veil.

A light has gone out of the home which he had helped to make blessed to its inmates and delightful to every friend and visitor.

D. H. ELA.

Webster.—Mary A. Webster fell asleep in Jesus at Atlantic, Mass., Jan. 27, 1896, aged 20 years and 8 months.

Miss Webster was converted under Rev. H. D. Deetz, and was the first to stand in the altar of the new church to be received from probation; and her earthly tabernacle was the first to be borne there to receive the rites of a Christian burial.

It was her ambition even in childhood to be somebody and to make her mark in the world.

To her life was real and earnest, and she filled it to the fullest. Pure-minded, noble-hearted, affable and sunny in disposition, she won the esteem of her associates in a remarkable degree. In 1894 she graduated from the Quincy High School, being honored as class poet. A short time she taught in Newport, Mass., and then in the fall of '95 took one of the hardest schools in Natick, a stranger to all, yet in four months, when the term had closed, she had won their affection to such an extent that she received thirty-seven tangible tokens of their esteem, besides many congratulations.

Upon the day of her funeral the school flags at both Atlantic and Natick floated at half mast in her honor. The following Sunday a public memorial service was held in the church, and the eulogies, letters, and resolutions offered at that time were of the strongest and tenderest nature. One of the kind tokens of sympathy received by her parents is a beautiful booklet of twenty pages from the school board of Natick, containing their signatures and resolutions adopted by them.

Miss Webster was an earnest Christian, an enthusiastic Sunday-school teacher, and a faithful worker in the League. The sweet memories of her life will live on, like a beautiful halo in the darkness.

J. R.

Lewis.—Sarah Jordan, widow of Chace Lewis, died in Providence, R. I., Dec. 30, 1895, in the 88th year of her age. She was born in Weymouth, Mass., but from a little girl to mature womanhood she lived in Boston.

She was converted and joined the Bromfield St. Church during the pastorate of Rev. Elijah Hedding. In 1837 she moved to Providence R. I., and united with the Chestnut St. Church, continuing there a member until her death.

She was married to Chace Lewis, May 13, 1839. He died April 10, 1859.

Mrs. Lewis was strongly attached to the church of her choice, and was a faithful, amiable, consistent and cheerful Christian, which made her attractive to both old and young. Her Christian character grew with her years, and her old age was full of sunshine.

H. B. C.

Grow.—Henry A. Grow died at his home in East Bridgewater, Mass., Monday, Feb. 24, 1896, aged 68 years, 4 months, and 12 days.

Mr. Grow was received into the church on probation last December, but had not been baptized. In harmony with his desire, his health having rapidly failed, his pastor baptized him at his home, the service bringing a sweet rest and peace to him in his closing days. Though Mr. Grow had lived more than three score years without Christ, yet the Lord in His abundant mercy saw fit to give him a triumph "all crowned with glory." Those standing around his bed felt that it was good to be there; death had no sting, and the grave no victory. Truly the victory of the Cross is mightiest as it meets its greatest foe! As his spirit left its clay, the impress of peace remained upon his brow—"asleep in Jesus, blessed sleep!"

We keenly feel the loss of our brother's presence, but sight as well as faith tells us that it is much better for him, for he is now free from the pains which so tortured him—rheumatism and allied diseases having wrought sad havoc in a once vigorous body.

The deceased leaves a widow and a son, with a few near relatives, to mourn their loss most deeply. Many friends in the town, as well as the church, extend their tenderest sympathy in this hour of sorrow.

M. B. WILSON.

Cox.—David P. Cox died at his home in Malden, Mass., Jan. 13, 1896. He was born in Malden in 1818.

Mr. Cox was converted and joined the Centre M. E. Church in 1840. From 1853 to the time of his death he was an honored member of its board of trustees, and for many years a member also of the board of stewards. The church holds in brotherly and affectionate remembrance his self-sacrificing labors, his cheerful contributions of time, talents, thought and means to its prosperity and upbuilding. He has watched and aided in its growth from a comparatively small membership to its present strength; has witnessed and taken an active part in the enlargements of its house of worship, from small to larger, and again in 1874 to its still larger and elegant present home. Only those who have known him intimately during the past thirty or forty years know the pride and joy which this prosperity and growth gave him. His church was more to him than all other interests outside his own family. For many years he, together with other members of his family, composed a large part of the choir, to which they gave freely of their time and talents in song without wish for reward other than the regard and appreciation of their brethren, and to help in making the service of the house of God more attractive and its worship more spiritual. The present generation cannot know its debt to him and to his family for their life-long active interest.

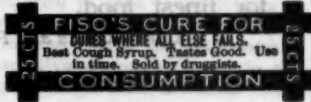
Mr. Cox never flagged in his devotion and loyalty. He was always cheerful and hopeful in his intercourse with his brethren, careful to visit any who were sick, ready at all times with his hand to devise, his heart to encourage, and his hand to aid in everything which would help his church. How many of his brethren and sisters in the church have been laid away in their last resting-places with his voice singing their requiem! But now, at this age, the tuneful voice is silent, the active spirit has left us forever, the helpful hand has ceased its ministrations, and the sympathetic and cheerful heart is silent, and our brother has gone to his reward. He and others who have been strong factors in making this church what it is today, are fast passing away. Their memory is cherished by the church and community. The deeds they have done, the good they have accomplished, and the labors they have performed for the glory of our God, not for praise of men, will be held in lasting remembrance.

W. H. SARGENT.

Linton.—Died, at Conway, N. H., March 4, 1896, Elena Linton, aged 55 years. She was born in Meliland, N. S.

Miss Linton's Christian parents early instructed her in the fundamental principles of the Christian Church. While young she was converted, and finding a more congenial home and one more in harmony with her Christian experience, severed her connection with the Episcopal Church in which she was born, and united with the Wesleyan Connection, from which she was transferred to the Trinity M. E. Church, Charlestown, N. H., with which she retained her membership until removed to the church triumphant.

For some years through increasing infirmities



Miss Linton was not able to meet with God's people in the sanctuary, yet she maintained the unbroken fellowship of the spirit. Whenever the writer visited her, he always found her faith holding like an anchor. Only the day before her translation she expressed her perfect submission to God's will and with a clear, sweet voice joined in singing one of her favorite hymns, "Jesus, Lover of my Soul."

She was tenderly and lovingly cared for in her sickness by her niece, Miss Elizabeth McKensie and Mrs. H. N. Chase.

J. H. TRASK.

Dimock.—Mary Belinda Dimock died at her home in Stafford, Conn., March 13, 1896. She was born in Belchertown, Mass., Feb. 7, 1814, the daughter of Calvin and Polly Belinda Luther.

Mrs. Dimock was converted at the early age of twelve or fourteen years, and lived a consistent Christian life for almost seventy years. Her first church home was in the Methodist Episcopal Church at Belchertown. Here her first husband, Selden Bartlett, died after one year of married life. In 1836 she was married to Abner Dimock, Jr., and they made their home at Square Pond, Conn. They were both members and active workers in the Methodist Episcopal Church during the years of its strength. Three children—Catherine B., Randolph A. and Edwin L.—were born to them and reared in their beautiful Christian home. Her husband died in 1853, and the family soon moved into Stafford. She was a member of our church at Stafford Springs the last thirty years of her life.

Mrs. Dimock was a well-rounded, strong character. The heart of her husband safely trusted in her, and her children rise up and call her blessed. Falling health kept her from the house of God for some years, but her interest in the salvation of others was strong at all times. She has been tenderly cared for by her own children.

Her final illness was brief and the end peaceful. On Monday, March 16, we laid her to rest in the cemetery at Square Pond, where her husband was buried on the same day of the month and week thirty-three years ago.

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earnestly requests those desiring place in this school for September, 1896, to send soon for catalogue and forms of application. As resident pupils in large number keep their places, and vacancies are few after the first half year, a catalogue considered early, and required social references and present teachers' certificates—forms supplied—returned promptly, will relieve both parties from much "wear and tear" in the summer of 1896.

Thoughtful parents and guardians will find it most satisfactory to see the school at its work; the teachers in their classes; the Studio, the Gymnasium, Swimming Tank, Scientific Cooking Rooms, and Laboratory as they are used in school session; also the dining-room, sleeping and reception rooms, as the girls in residence have them, rather than in vacation, when much is in process of renovation, most teachers absent etc., etc.

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Winter term begins Dec. 9, 1895.

Holiday recess, Dec. 31-30.

Winter term ends March 15, 1896.

Spring term begins March 16, 1896.

Spring term ends June 15, 1896.

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Tilton, N. H.

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Review of the Week.

Tuesday, March 24.

- Thirteen miners killed by an explosion of gas at a shaft near Dubois, Pa.
- Governor Morton signs the Raines Liquor bill.
- Anti-American war talk continues in Spanish newspapers.
- Negotiations for a settlement of the Venezuela boundary dispute being conducted by Secretary Olney and Sir Julian Pauncefote in Washington.
- Colon, Colombia, half destroyed by fire.
- An earthquake shook reported in Machias and Calais, Me.
- Death, at Brighton, Eng., of Mr. Thomas Hughes, author of "Tom Brown's School Days" and other well-known books.
- The Cuban resolutions sent back to conference by the Senate.
- Woman Suffrage bill rejected by the Massachusetts House.
- The Central Vermont road placed in the hands of receivers.
- Suva, the capital of the Fiji Islands, destroyed by a hurricane.

Wednesday, March 25.

- Japanese and Koreans fighting near Fusan, Korea.
- Another session of the Jameson trial in England.
- The Bourne Mills in Fall River to suspend its monthly dividends until business improves.
- The House passes a bill removing restrictions from ex-Confederate officers; Mr. Boutelle earnestly and singly opposes it.
- Gen. O. O. Howard relates personal reminiscences of the war in Faneuil Hall, this city.

Thursday, March 26.

- An Anglo-Italian alliance officially avowed in the Italian Senate.
- Gen. Garcia reported to have succeeded in reaching Cuba; the arms and ammunition on board the "Bermuda" safely landed.
- Rev. Dr. Henry Y. Satterlee consecrated in New York Bishop of the new Protestant Episcopal diocese of Washington.
- Death, in Washington, of Brigadier General T. L. Casey, U. S. A. (retired), late Chief of Engineers.
- A consolidation of the principal electric-heating companies in the country effected.

The Cloisonné and Japanese bronze exhibits at Jones, McDuffee & Stratton's the past week have been discussed by groups of connoisseurs from Boston and neighboring cities. The Wedgwood plates, having old Boston views, will interest many who prize such treasures.



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- The Senate considers the Legislative appropriation bill; the House the Naval.
- Six women and six men compose the jury in a pending divorce case in South Dakota.
- Reported death of President Hippolyte of Hayti.

W. C. McDonald, of Montreal, gives another \$500,000 to McGill University, making \$2,000,000 in all that he has given.

Friday, March 27.

- The Greater New York bill passes the New York Legislature; it now goes to the Governor.
- Miss Barton's work of relief in Turkey restricted; she will be allowed to act only with Turks.
- Hon. Alonzo Carpenter appointed Chief Justice of the Supreme Court of New Hampshire.
- The Carnegie Company sells 10,000 tons of steel rails to Japan.
- The Egyptian Public Debt Commission decide to advance from the Reserve Fund \$250,000 for the Nile expedition; France and Russia protest.
- The Turkish minister in Washington, Mavroyeni Bey, said to have been recalled.
- The French Chamber accepts the principle of the income tax.
- The Arizona Statehood bill favorably reported in the Senate; the House passes the Naval bill; the Cuban Conference committee agree to adopt the Senate resolutions.
- The House committee on Rivers and Harbors visit this city.

Saturday, March 28.

- Massachusetts Republicans select Reed as their candidate.
- The battle-ship "Indiana" successfully docked at Port Royal.
- The Matabele in revolt against British rule; seven whites killed.
- The Senate passes the Legislative bill; the House considers bills on the private calendar.
- Li Hung Chang starts for Moscow, to represent the Chinese emperor at the coronation of the Czar.
- M. Berthelot resigns the Foreign portfolio; M. Bourgeois, the French premier, assumes it.
- The Matabele defeated with heavy loss in two fights with British forces.
- The Korean insurgent force marching on Seoul; the Government helpless.
- The Treasury deficit so far the present year placed at \$18,000,000.

Sunday, March 29.

- Four lives lost by a tenement house fire in New York.
- Death, in England, of Mrs. Elizabeth Charles, author of "The Chronicles of the Schönberg-Cotta Family," and other books.
- Violent earthquake shocks in Chile and Peru.
- A gigantic steel "combine" to regulate production and prices formed in New York.
- German warships forbidden to touch at British ports.
- Fighting continues in Matabeleland.

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Who is Responsible?

WHO is responsible for the debt that burdens the missionary treasury? Not the General Committee, for they have reduced the appropriations to the very verge of ruin in some instances, and to the embarrassment of every field, home and foreign. Not the board of managers, for they have granted relief only in dire emergencies. The debt is the result of the growth of the work, for which there has been no corresponding increase from collections during the last three years. It should therefore be regarded as a providential indication that the gifts of the church should be increased. Deliverance is in sight if every pastor, Sunday-school superintendent and Epworth League president will lend a helping hand. Read the appeal already published, to congregations, Sunday-schools and Leagues, and take special offerings for the Sanford Hunt Memorial Fund for the immediate liquidation of the debt. Whole Conferences are falling into line. Let the response be prompt and universal, and the debt will vanish like an evening cloud, before the first day of May.

Send all remittances to Homer Eaton, Treasurer, 150 Fifth Ave., New York.

C. C. McCABE,
A. B. LEONARD.

The Conferences.

(Continued from Page 12.)

request was made for the return of the present pastor, Rev. F. M. Estes, for the third year.

Melrose. — The members and friends of the Melrose Church spent a delightful social evening in the vestries on March 18, when a farewell reception was tendered Rev. C. E. and Mrs. Davis, who were presented with a beautiful silver service complete, tastefully arranged on a handsomely embossed and engraved silver salver; also a full set of exquisitely fine hemstitched

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use "Sweet's Bronchial Troches." 25c. a box. Avoid imitations.

Austrian table linen. Mr. Davis is completing his fifth year of service. Under his pastorate the church has made a steady growth, and he has won a warm place in the affection of the people of the town, both in the church and out of it.

Lynn, St. Paul's. — At the fourth quarterly conference the pastor, Rev. W. T. Worth, received a hearty and unanimous call for a third year. During the past year the Ladies' Farish League made 2,234 calls, very greatly aiding the pastor in the oversight of the parish. The Home Department in the Sunday-school numbers 100, making a total membership of 828. The League numbers 238 and the Junior League 92, making a total of 330. All departments are flourishing.

Lynn, St. Paul's. — The neat little chapel has an abundant equipment of windows, but until recently they were unprovided with curtains. Now the congregation is delighted, for W. B. Chase, Esq., of Glenmere, Lynn, generously donated a full suit of shades and fixtures, and Rev. D. Trueworthy, a local preacher in Maple St. society, put them in place. Our members in this suburb are few, but they are alive and hopeful for the future.

W. F. M. S. — The Woman's Foreign Missionary Society celebrated its twenty-seventh anniversary in the Tremont St. Church on Sunday evening, March 22. Miss Louise Manning Hodgkins presided. She recalled to us the fact that one hundred years ago Elizabeth Fry, an Englishwoman, the daughter of a wealthy banker, was the first woman's missionary society to the poor and degraded. Mrs. Dr. Butler was exceedingly happy in her Bible reading of promises that are now finding fulfillment.

Miss Ruth Sites made an excellent speech. Her work in China had been among real people with human needs and interests but living hopeless lives, especially the women, who are slaves of shame and fixtures, and Rev. D. Trueworthy, a local preacher in Maple St. society, put them in place. Our members in this suburb are few, but they are alive and hopeful for the future.

Then Miss Whong, the charming little Chinese woman, was introduced. She is the child of Christian parents. Her father was the first Christian Chinaman to receive the government literary degree. Two years ago he was honored with a second degree. Miss Whong spoke of the impression our Sabbath made upon her and of the many kinds of Christians she sees in this country, the fervent and the indifferent. She concluded with a graceful tribute to the church in which she spoke — the birthplace of the Woman's Foreign Missionary Society.

K. M. B.

Worcester. — The Worcester Circuit of Epworth Leagues held a very successful meeting, Feb. 25, at Park Ave. Church. A social and reception was held in the Sunday-school rooms. President Geo. W. Hastings called the meeting to order. Nearly every seat in this beautiful new church was occupied, and all joined heartily in the praise service. Rev. E. F. Holway conducted the devotions and the secretary read the minutes of the December meeting and called the roll by chapters. Miss Florence Mabel Sears gave a finely executed violin solo, and the president opened the question-box, and the questions being answered by the pastors. The announcement of percentages was made, Park Ave. chapter taking the lead with a per cent. of 90; the newly organized chapter at Leicester ranking second, with 82 per cent. of its members present. Rev. E. M. Taylor, New England president, gave an eloquent and stirring address on "Individual Responsibility." Rev. G. W. Mansfield then conducted a consecration service and love-feast, during which 78 persons took part in a very short time. During the business session a note was read from Chief of Police Raymond, thanking the Circuit for the support given him in the discharge of his duties.

CORA ROBINSON, Sec.

Springfield District.

South Hadley Falls. — That this town went "no" on the license vote in spite of the well-intrenched and organized saloon power, is largely due to the efforts of our Methodist preacher, who was an important factor in a thoroughly organized and well-worked campaign. Four Sunday evening services were devoted to this work, and the saloon has to go by a majority of 25. That Rev. J. H. Stubbs is appreciated as a citizen is evidenced by the fact that the G. A. R. is planning an elaborate farewell reception to be held April 7.

Westfield. — March 22, 7 were received by letter, 2 from probation, 10 on probation, and 1 baptized. The net increase for this Conference year is 51 members and 23 probationers. Rev. L. H. Dorchester gave his stereopticon lecture on Bermuda, March 21, at Normal Hall, before the students of the State Normal School and their friends. This is the third time within a year that Mr. Dorchester has responded to the request to give this same lecture in Westfield.

Grace, Springfield. — The financial year closes with all bills paid and a large increase in the benevolent collections. Mr. A. J. Pease is elected to the Lay Electoral Conference.

Trinity. — This society mourns the recent death of Mrs. Susan E. More, who had been an active member for over fifty years. Her obituary will appear later. The Epworth League closes the second year of its operation with a largely increased membership and a good record of work. Miss Mary E. Lunn spoke in this church, March 15, and an encouraging collection was taken for the N. E. Desconess Home and Hospital. At the same service, the church treasurer presented his report up to Jan. 1, showing a balance on hand from old year, after all obligations had been met, of \$450. The attendance at Sunday-school has been larger this winter than for several years. Three new features are — a kindergarten, a home department, and a normal class. Audiences completely filling the large auditorium have continued to attend the course of nine Sunday night lectures on "Home Life," given by the pastor, Rev. Henry Tuckley.

Springfield, State Street. — At the close of the after-meeting, Sunday evening, March 22, many of the old members remarked, "This has been a red-letter day in the history of our church." It was the last day of the four weeks of Lenten services. At 9 A. M. there were seventy present at a love-feast, fifty-eight of whom gave a testimony. The meeting was led by Rev. J. H. Gaylord, who is a constant benediction to the church. At the 10.30 service 9 more were added to the 41 who had already united with the church. The Sunday-school was turned into a most refreshing prayer-meeting, during which six young men and women rose for prayers. At 6 o'clock the young people's meeting glowed with the same quiet enthusiasm. At 7 the church was full, and enough came into the after-meeting to fill the large vestry, where nine more arose for prayers. During this series of meetings the afternoon meetings have been held but a single hour and the evening meetings have been closed promptly at 9, so that the people are feeling well physically as well as spiritually. The pastor, Rev. T. Corwin Watkins, D. D., has been assisted by J. A. Becker, a sweet and thoroughly-trained singer and Christian worker.

Chicopee Falls. — The fourth quarterly conference invited Rev. N. B. Flisk to return for the fifth year. The question of a new church edifice was discussed. Many have turned from this church of late because the seating capacity is already taxed to its utmost. The present membership is 272. The present house seats 333; the new plans will provide sittings for 450, and will so connect the old auditorium as to give a total capacity of 700. A leading layman said: "If we build Mr. Flisk must return, for he has such acquaintance and hold on the people that he could lead this work better than a new man."

Amherst. — On the occasion of the fourth quarterly conference Presiding Elder Thordike administered the sacraments, baptizing 5 adults, who were received on probation. Those make 30 additions this year. Misses Frost and Simpson began evangelistic services March 17. Rev. A. L. Squier received a unanimous request to return for a third year.

Florence. — The fourth quarterly conference reports show every department in good condition. The net gain for the year is 30. This, considering removals and deaths, is larger than usual. At the last communion service 14 were received. The benevolent collections exceed those of last year. Rev. W. F. Stewart is greatly desired for the third year.

Chicopee. — Rev. S. L. Gracey, D. D., greatly pleased this church and rendered good service for the cause of Christian missions, March 22. D. F. G.



WE recommend the Royal Baking Powder as superior to all others. It is indispensable for finest food.

—United Cooks and Pastry Cooks Ass'n of the United States.